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EXTRACTS FROM A COMMUNICATION OF
MR. POOR, DATED AT BATTICOTTA,
DEC. 4TH, 1834.

THE progress of the mission in Ceylon has been remarkably steady and encouraging, with no opposition or reverses deserving special notice. The mission was commenced in 1816. In 1819, four were received to the church; in 1820 three, 1821 nine, 1822 eight, 1823 five, 1824 eight, 1825 forty-nine, 1826 ten, 1827 twelve, 1828 twenty, 1829 eight, 1830 six, 1831 sixty-two, 1832 thirty, 1833 seventeen; making the whole number received up to the beginning of the year 1834, 251. The report for 1834 has not yet been received.

This mission has also been blessed with repeated seasons of the out-pourings of the Holy Spirit, producing strongly marked revivals of religion. One of these occurred in the beginning of the year 1834; another towards the close of the same year; and a third at the close of the year 1830. The following communication describes the commencement of what it may be hoped has resulted in another bright display of divine power and mercy.

State of the Church during the previous Year.

It awakens peculiar feelings of joy and thanksgiving to God, that I now have occasion to address you in terms of stronger emphasis than heretofore, while speaking "of the glorious honor of God's majesty and of his wondrous works" among us. After a long night of tedious watchings and labors, he hath once more appeared in his glory to build up our lan-

guishing Zion, and to show the wonders of condescending grace in the sight of the heathen. He hath appeared to our joy, and caused us to *know*, that blessed are all they that wait for his appearing.

It is my object at present to send you a journal of nine days, which contains a concise statement of proceedings at a protracted meeting, held in the seminary at Batticotta, from Wednesday morning of the 12th to the 16th ult., and continued in the Female Seminary, at Oodoo-ville, from the 17th to Thursday the 20th of the same month. It may be proper here to remark, that during the last two or three years we have been permitted to prosecute the various objects of the mission, not only without serious interruptions, but in several respects with increased energy and apparent success. But as to the grand particular to which every other species of success is but subordinate, we have been left to mourn that all our stations were as well sown fields from which the rain of heaven is withheld. At our quarterly meeting in July last, while taking an extended survey of the waste places of our Zion, we were led rather forcibly to the conclusion, that we had, in various ways, fairly tried our own strength, and found it to be weakness; that both old and new missionaries must look away from each other, and from the system of means we had put in operation, and look more earnestly unto the Lord, feeling that the needed help must come from him alone.

Series of Meetings in the Seminary at Batticotta.

On Wednesday morning, November 12, the brethren Spaulding and Scudder,

agreeable to appointment, came to Batticotta with the expectation of tarrying at least three days. There were now at the station six brethren; three of whom, however, were able to render but little assistance at the meeting, except by their prayers and counsels in English.

Here it may be remarked, that it was our intention to hold our meetings daily for the people from without our gates; but in consequence of the continued rains, our labors were confined almost exclusively to the seminarists. A prayer meeting was held with them on Wednesday evening, in connection with reading of appropriate portions of Scripture. On Thursday morning, a great while before day, a prayer-meeting was held by many of the youth at one of their prayer-houses, by which it appeared that a few, at least, were roused to attend to the important subjects that had been brought before them. The course of labor commenced on Wednesday, was continued with little variation till Saturday noon. During these four days, the usual studies of the seminary were suspended, and all were required to be in their rooms at hours usually allotted to study, unless engaged in attending religious meetings.

As we proceeded from day to day, it was evident that the minds of a considerable number, both of church members and others, were roused to attend with interest to the important duties in which we were engaged. A majority, however, of the seminarists appeared to be but little affected, although they were quite ready to attend religious meetings. Our minds were at different times much agitated, alternately by hopes and fears. The most marked evidence that we saw for several days, that the Lord was present with us and would favorably regard our efforts, was, that a spirit of earnest prayer and supplication was given to those who were more particularly concerned in the work—both to the missionaries and some of the native members of the church. On Friday, at morning prayer in the chapel, the account of our Lord's casting out the unclean spirits, mentioned in the 9th chapter of Mark, was read. The words addressed to the disciples in answer to the inquiry, Why could not we cast him out? appeared to be in a pointed manner applicable to us under existing circumstances, and induced us to regard the day as a season of fasting and prayer.

On this occasion the principal topics brought before us were, the boundless

provisions of the gospel through the great atoning sacrifice; the fulness and freeness of the offers of salvation, even to the heathen; and the evidence we had already witnessed of the special presence of the Holy Spirit, of his awakening, convicting, and comforting influences. At morning prayers in the chapel on Saturday, the account of the Syrophœnician woman was read. It appeared to be full of meaning to us, and we regarded it as the text for the day. At nine o'clock we held separate meetings for personal conversation with those of each of the five classes who are not members of the church. At half past ten o'clock Nathaniel Niles preached a sermon from the text, "I have vowed unto the Lord, and cannot go back." At the close of the exercise, which was on the fourth day of the meeting, our hopes of immediate success were less elevated than they had been on preceding days. We felt constrained, however, from a sense of moral desolation, if not of despondency, to offer more earnest supplication unto the Lord, and in imitation of the poor woman, on her fourth application, to draw near and worship him. On this day it was, that we became acquainted with some occurrences among the members of the first class, which afforded us pleasing evidence that the Lord had begun to grant the desires of our hearts. Five or six individuals, members of the class, who were among the first in the class, in regard to family connections and their standing as scholars, had, as it appears, taken counsel for some months past, and formally resolved that they would not become Christians. But we now learnt by the frank and feeling confessions of most of these individuals, that their views and feelings were entirely changed, and that they were resolved to use their influence in promoting the cause they had recently and strongly opposed. It is impossible to say what influence the conduct of these individuals had upon the other seminarists; but it was doubtless very considerable, as from this time it was more evident that many were awakened to seek the salvation of their souls.

We were still further encouraged by notes received from one of the native members of the church at Oodooville, informing us that there was special attention to religious subjects at that station, both among the church members and the females in the seminary; that they had held several meetings which were particularly interesting, and that all were desirous that the missionaries

should come and hold protracted meetings at that place.

In our course of reading from the Scriptures on Friday, on the subject of the gifts and offices of the Spirit, our feelings would not permit us to proceed farther than the ten days' prayer-meeting, held in the upper room, previous to the day of Pentecost. But on Sabbath morning, the second chapter of Acts appeared to be an appropriate portion to be read at the morning prayers in the seminary chapel. It was indeed a favored season, and we could not but indulge joyful anticipations of a special refreshing from on high. Several meetings were held in the course of the morning with the seminarists, the schoolmasters, and Sabbath-school children from the village schools.

Meetings at Oodooville.

On the following day, Monday 17th, Messrs. Spaulding, Scudder, and myself went to Oodooville, where arrangements had been made for a meeting of several days. On our arrival, we were happy to find evidence of the truth of what we had heard, that a few were in a special manner attentive to the concerns of their souls. At nine o'clock a meeting was held in the church, with the native church members from that station and from Manepy. At this meeting, it appeared that there was some preparation on the part of the church for a special visit from on high. This appeared from the fervency of the prayers that were offered, and from a disposition to speak of past deficiencies, and to confess their faults. At half past ten o'clock, the native church members retired to another room for a prayer-meeting; while the three brethren held a meeting in the church, with about fifty girls belonging to the boarding-school, who are not members of the church; and with about the same number of lads belonging to the English day schools at Oodooville and Manepy. Though these two companies were equal as to numbers and as to their ages, their circumstances in other respects were widely different. The females were living as a family under christian influence, and some of them already awakened to the importance of seeking an interest in Christ. The boys are still living with their heathen parents, and were evidently thoughtless, or on their guard against the influence of divine truth. The former, when dismissed, retired to their prayer-rooms and held meetings among themselves;

the latter returned to their houses, and probably joined their heathen friends in making light of the invitations of the gospel.

The course of labor commenced on Monday was continued, with slight alteration, for four days. In the course of the first three days which I was permitted to spend at the station, I witnessed many things of deep interest, which I need not now particularly relate; but the remembrance of which will, I trust, never be effaced. I obtained some comparatively new and impressive views as to the nature and efficacy of intercessory prayer. I witnessed more marked evidence of the presence of the Spirit to give efficacy to his word upon the hearts and consciences of the hearers, than I had ever before seen. Many of the thoughtless heathen school boys are brought into a serious and solemn frame of mind. Most of the native girls are evidently brought under conviction of sin and of their perishing need of a Savior. And even some of the native heathen schoolmasters, who have been hardening their hearts for many years, while under a course of Christian instruction, but living in the secret practice of idolatry, furnished evidence that the word of God is in truth the sword of the Spirit. The native church members were evidently greatly revived, strengthened, and comforted.

These effects were in full accordance with what I had long supposed must be the necessary results when the Lord should, according to his promise, come down like the rain upon the mown grass, and visit his heritage with a rain of righteousness.

Early on Wednesday morning, feeling that we could not be mistaken as to the subject of a special visitation from on high, we addressed a short circular letter to our brethren at the different stations, stating in few words what we witnessed at Batticotta and Oodooville, and suggesting that it was timely for us all to arise and build. This circular led to the appointment of the ensuing Friday as a day of fasting and prayer at each of our stations, with reference to the extension of the good work; and also to the appointment of Wednesday of the following week, for the special convocation at Oodooville of the seven churches in our mission. The object of this latter meeting was, to present ourselves unitedly before the Lord for his blessing; to take up the stumbling blocks, and to inquire, what is necessary on our part to prepare the way for the coming

of the kingdom of God among the heathen?

On Tuesday and Wednesday, while we were engaged at Oodooville, we received many notes from the seminarists at Batticotta, from which it appeared that there was increasing anxiety in the minds of several, and that others were rejoicing in hope of obtaining pardon and eternal life through Jesus Christ. On the perusal of several of the notes, it was forcibly suggested to my mind, that probably no other course of discipline would have given so powerful an impulse to the intellect of the seminarists, as had been given by the peculiar exercises of the preceding week. Hence it appeared that that course of proceeding which, in some points of view, might be considered an interruption to their progress in learning, was, in fact, an efficient auxiliary, even in that particular.

Impressions made on the Seminarists at Batticotta.

On Wednesday evening, the 19th, after a public service in the church at Oodooville, I returned to Batticotta. On Thursday morning, it appeared to be most seasonable that we should hold a meeting for special thanksgiving to God for the many mercies of the eight preceding days. For this purpose all on the premises convened at seven o'clock in the seminary chapel. Among the topics for special praise and thanksgiving, I felt constrained to mention first, the goodness of God to me, in removing in some measure the clouds which had long interposed between my soul and the realities of the unseen world,—that it was owing to this circumstance that I was enabled to speak to them more freely than heretofore of these momentous subjects, and to urge upon their attention those truths which take hold of their eternal destinies. On this occasion, it was natural to take a retrospect of some of the dark seasons through which we have passed, by way of contrast with what we now felt and witnessed. This view of the subject gave rise to the reading of the last six of the psalms by six individuals, most of whom were with me almost from the commencement of the boarding-school system at Tillipally. After the reading of each psalm, we joined in singing a single verse of the hymn, consisting of six stanzas, "Mercy, O, thou son of David;" after singing, the native member of the church who read the psalm led in a short prayer. Before reading the 150th psalm in Tamul, Mr.

Eckard read the same psalm in English and prayed. At the close of this exercise, which had been unintentionally continued more than two hours and a half, I read in Tamul the "Te Deum;" after which all who could sing united in singing the doxology.

At half past ten o'clock a church meeting was held, at which the question was considered, What is the duty of each individual at such a time as this? This also was a season of unusual interest. It was concluded that we ought to consider it an imperative duty to strive together to promote each other's growth in divine knowledge and grace; and to begin anew to pray for the prosperity of the church. It was thus proposed that we would regard the prayer offered by Paul for the Ephesians, chapter iii, 10—12, as a specimen of the manner in which we will account it our duty and privilege to pray for each other. It was also suggested, that each member of the church should commit that prayer to memory, and be ready to attend to an exposition of it, on some future occasion. It was then deliberately read, while all were in a kneeling posture, and thus formally introduced to the notice of the church members, under impressions that will not be soon forgotten.

Soon after the church meeting was closed, a meeting was held for the benefit of those who professed to be earnestly engaged in seeking the salvation of their souls. On this occasion about sixty-four persons assembled, who testified by their countenances that they were more than usually ready to listen to the word of exhortation. I addressed them from the words of our Savior, "Remember Lot's wife." I regarded them, at least very many of them, as persons agitated by two sentiments or opinions of very opposite tendency; the one urging them back to Sodom, where are their kindred and possessions, and the other urging them to flee to the strong hold for safety in the straight and narrow path of holy obedience. The word spoken appeared to be attended with divine power; and many evidently felt that the place was "none other than the house of God and the gate of heaven." Having endeavored to set before them the nature and extent of the demands of the gospel, and feeling that their destinies for eternity might be suspended on the decisions of an hour, I proposed that it should be their sole business during the remainder of the day, each one apart, to deliberate with himself before God, and resolutely to resolve whether to serve the Savior or

the world. This meeting was closed about one o'clock, P. M. and another appointed for the evening at seven o'clock, at which all who were disposed to do it, would have opportunity for stating, individually, the decisions which they might form.

It being known how most of the seminarists were to be employed, the afternoon was a season of much prayer by all at the station who were interested for the salvation of souls. At the commencement of the meeting in the evening, about half an hour was spent in reading and expounding those passages of Scripture in which our Savior instructs those who would become his followers, to count the cost, to take up their cross and follow him. After these introductory remarks, I requested each one in order as he was seated, to express as concisely as the nature of the case would admit, the decision he had formed on the weighty subject which had been referred to him. It was a season of deep solemnity, and all present seemed to feel that we were engaged in serious business. Each one, as requested, expressed the substance of his views and intentions, speaking generally from one to two minutes. There was much variety in the manner of expression, but the substance of the remarks of each one present was, from this time and onward, he was resolved to serve the Lord Jesus as his Savior and portion. The number was sixty-seven, all of whom, with two or three exceptions, were members of the seminary. After exhorting them to evince the sincerity of their profession by lives of obedience to the gospel, I commended them by prayer to the great Head of the church.

From the foregoing statements it will be seen that this revival at Batticotta is peculiarly interesting on the same ground that revivals in our colleges are so. The Seminary is the literary and theological school for educating native young men to be schoolmasters, catechists, and preachers. It now contains about 150 pupils, selected from among the most promising members of the lower schools, who, if they shall be endowed by the Holy Spirit with the requisite gifts and graces, might all be employed in diffusing a knowledge of Christianity among the Tamul people.

Solicitude respecting the Result—Opposition.

I should have been greatly astonished at the results of this meeting, had they

not been in full accordance with many things which I had recently witnessed. Though joy and thanksgiving are the predominant feelings of my heart, I could not but feel in some degree oppressed, in prospect of the weighty duties and responsibilities of watching for souls under circumstances so critically interesting. I have learnt something by painful experience of the long continued and strength-consuming agitations of hope and fear, which await the missionary from the moment he sees a heathen awake to the realities of eternity, until he can, on safe grounds, rejoice over him as one established in the faith, and walking in the truth. In this connection the parable of the sower has, for many years, been to my mind a favorite and most instructive portion of divine truth. It is a standard exhibition of the results of the preached word, applicable to all times and to all places. It will, I have no doubt, be illustrated in a striking manner by the numerous cases of those who are now the particular objects of our solicitude. Though it may hereafter appear that many of these may be fitly compared to the good seed that fell in stony places, or among the thorns, the anticipation of this must not prevent our rejoicing in the belief, that some of them will be like the seed that fell in good ground, bringing forth, some thirty, some sixty, and some an hundred fold.

Some of our young men are put to the test at an early period. A member of our first class, who is from what is considered a high family, in an adjacent parish, reports, that on stating to his parents some of his new views and intentions, he would have been beaten by his enraged father, had not his mother interposed in his behalf. Another member of the same class informed me that his parents, who are Roman Catholics, on being informed by him that he had become a Protestant, first seriously expostulated with him, and then threatened to cast themselves into the well, if he did not desist from his purpose. Both of these young men have expressed a determination to persevere in their Christian course.

The late occurrences at the station have awakened the attention of many of the surrounding heathen, some of whom manifest an unusual degree of readiness to listen to the truths of the gospel. One of our most intelligent heathen schoolmasters, who has been under Christian instruction for many years, observed that he never understood what the missionaries meant by the coming of the Holy

Spirit, until he heard the seminarists pray and exhort in the church on the 16th ult. He thought they could not have spoken in such a manner, unless they had had some special assistance.

It is very encouraging to know that those young men in the first class, who, one month ago, were taking counsel against the Lord and against his anointed, are now taking counsel with each other on the subject of soon finishing their studies in the seminary, that they may be employed in preaching Christ and him crucified to their perishing countrymen.

I should bring down my journal to the present time, were I not heavily pressed with duties of a more important nature. I may observe, however, in a word, that some special exertions have been made in the mission seminary at Nellore, and also in the town of Jaffna. In each place there have been encouraging appearances, and we trust, a few conversions. Though we feel it to be a duty and privilege to aid our brethren of other missions in the good work of preaching the word; our proper business is at our own stations in the country, at each of which we propose to hold, in regular order, a protracted meeting of several days. Tillipally is the next station to be visited. Eight or ten persons, at that place, have already been roused to seek the Savior, some of whom, we trust, have been born into the kingdom.

Maharattas.

EXTRACTS FROM A COMMUNICATION OF MR. READ, DATED AT AHMEDNUGGUR.

In reply to inquiries made of Mr. Read respecting the country and population in the vicinity of Ahmednuggur, the following statements were obtained from him. As the terms Concan and Deccan are frequently met with in communications from the Mahratta mission, it should be borne in mind that the Concan embraces the low country extending along the western coast of Hindoostan, contiguous to Bombay, and extending back to the range of mountains called the Ghauts. After passing the Ghauts, going eastward, the land is more elevated. On this elevated land, called the Deccan, and about 175 miles north of east from Bombay, is Ahmednuggur. It will be seen that a very wide field is here presented, more than sufficient, of itself, to employ all the missionaries now under the patronage of the Board.

Extent and Population of the Deccan.

The Deccan (or south country) is a term of much indefiniteness. In the days of the Mohammedans it was applied to the peninsula of Hindoostan south of the Nerbudda river, which is in latitude 22 degrees north. When those princes lost their dominion in South India, it came to be applied to the country between the Nerbudda and the Kishna rivers, extending from the Indian Ocean on the west to the Bay of Bengal. Since the British conquest, the term Deccan is also used in a much more restricted sense, to mean the British possessions east of the Ghauts, and comprehended within the above named limits of the former Deccan. This "British Deccan" comprises the districts of Poona, Ahmednuggur, Candish, and Darwar, possessions of the honorable East India Company; Satarah and the territories of the Nizam, the first of which is a dependent, the latter an ally, of the English government. The Deccan thus limited has a population probably of 10,000,000 or 12,000,000, three fourths of whom speak the Mahratta language. These territories, exclusive of the Nizam's, comprise an area of about 70,000 square miles, and contain, according to Hamilton's Indian Gazetteer, 9,481 towns and villages; 7,229 of which belong to the British government.

That no confusion may rise in the mind of any one, when he hears the missionary in the Deccan speak of villages in the same territory, and adjoining each other, being the property of different masters, it may be proper here to explain the manner in which this part of the country is held. We will take for the sake of an illustration, the district or collectorate of Ahmednuggur, which contains six or eight thousand square miles. Here are, in all, 2,647 villages; of which 181 are of the class which are given in presents to individuals for eminent services or otherwise; 198 are called jargives; 179 belong to Sindia; 80 to Holkor; 44 to the Nizam of Hyderabad. Besides these and several others who own towns and villages, and exercise, in all their internal affairs independent governments within the government of the company, there is another set of owners whose claims to an English ear sound somewhat singular. I refer to villages owned by Hindoo deities. These places, which are not a few in number, have at a former period been given to some particular god, according to the fancy of their respective owners; i. e.

the revenues of the village are devoted to the temple and the worship of the deity, and to the support of a number of brahmins, etc. Hence, in riding twenty miles, the missionary may preach in a village belonging to the English, in another to Sindia, in a third to Holkor, a fourth to the god Gunputtee, or Kanoba, Randhaba, etc. This state of things existed before the conquest by the English, and has been suffered by them to remain as they found it.

Destitution of Christian Instruction.

Making Ahmednuggur, the place of our present station, a centre, we look around on every side upon a vast region of moral darkness. Looking westward, we see a single missionary station at Poona, eighty-three miles distant. Here are two Scottish missionaries. To the northwest there is one station at Nasseek, one hundred miles distant, and three missionaries of the church of England. Casting the eye to the north, it meets not a cheering spot till it stretches beyond the confines of India. Bearing to the northeast, we meet missionaries at Delhi, 830 miles; Agra, 750; Alladabad, 500; and at Benares. To the east there is no missionary this side of the Bengal presidency, at Nagpore four hundred miles there is a chaplain, but no missionary till we reach Orissa. To the south-east there is no missionary station this side of Hyderabad, 335 miles, nor even there; to the south the first missionaries we meet are at Belgaum, 300 miles. Taking the abovenamed places as limits, the area inclosed can scarcely be less than eight hundred miles by one thousand in extent, and probably containing 40,000,000 inhabitants. It should be observed that the abovementioned limits have respect only to Ahmednuggur; for many of the above-mentioned places are as far inland as Ahmednuggur, leaving beyond them an immense field, not yet cultivated, or even surveyed.

Such is the extent of the unevangelized regions in the interior of India. By far the greater proportion of the thousands of towns and villages comprehended within these limits have never yet been visited by a christian missionary. Previous to the establishment of the station at Ahmednuggur, two years ago, the Scottish missionaries had made two preaching tours as far east as this place; and in the latter they proceeded north as far as Nasseek. Since our removal hither the gospel has been preached in Nuggur almost daily, and a great

number of christian books and portions of the Scriptures distributed. Besides this we have preached the gospel in more than one hundred villages in the Ahmednuggur district, spending a day or two in a place. This, as will be seen from the above statement, is little more than one thirtieth of the towns and villages in the Ahmednuggur collectorate. Only one tour has been made in the territories of the Nizam east of us, and that of one hundred miles in an easterly direction, and by the Scottish mission.* If the heart of the Christian sickens at the idea of so vast a population, in the nineteenth century, enveloped in the accumulated darkness of ages, without even the means of being otherwise, how much more must it sicken when he looks into their condition, and sees the bondage of superstition, and the abominations, the cruelties, and wickedness, which idolatry has entailed from generation to generation on this mass of human beings. The claims of these 40,000,000 are no less imperious on christendom because the wretched sufferers do not themselves present and enforce them. Who will say that the poor, starving, diseased beggar, who lies in our path, has less claims on our pity, because he is so stupified by disease that he cannot petition for our charity, or demand our humanity? Such is the nature of the claims of the heathen.

The fact of this extensive inland country having been, within these few years, thrown open to the labors of the missionary, ought, no doubt, to be regarded by the church of Christ as a divine intimation that the long night of death, which has for so many centuries brooded over this land, is now about to pass away, and the Sun of Righteousness ere long arise and shine and make these regions of the shadow of death as the city which needeth not the light of the sun or the moon, for the Lord God shall be the light thereof.

Of the population of the Deccan, Mr. Read supposes that one tenth of the adult males, and perhaps one eighth of the male youth are able to read. A female may occasionally be found who can read respectably, though they are as one in a thousand, or one in ten thousand. The Mahrattas cannot be said to have a taste for reading, except that a few are fond of reading coarse fictions; the principal reason probably is that they regard all matters of

* Since writing the above, two tours have been made by our missionaries to Jaulna, Auringabad, etc,

science, history, religion, etc., as settled by their forefathers and written in their Shasters, and that all further reading, writing, or discussion on these subjects is vain and impious. Still, Mr. Read remarks, those who are able to read are generally willing to receive Christian books gratuitously, and as they are generally small, it is hoped that they are read.

Climate of the Deccan.

The British Deccan, (or the British possessions in the Deccan,) is much elevated above the sea coast. It may be called an extensive table land of the Ghauts. In travelling from Bombay to Ahmednuggur we ascend these abrupt mountains on the west by a winding road to Kundala, a village at the top of the Ghauts, now of some celebrity as an invalid station. Here the traveller meets a more salubrious atmosphere, at an elevation of 3,000 feet above the sea coast, or the Concan below. As he proceeds towards Ahmednuggur by Poonah, he passes, without descending, over an immense plain, undulated by gentle slopes, or broken up by small abrupt hills and vallies, and intersected by a great number of streams and rivulets, besides four or five rivers of considerable magnitude. Except in the rainy season, most of these are but channels of rivers, without water. For eight months in the year the Deccan presents but little more than one unbroken waste of barrenness and desolation. No fences, no houses, except in the villages, no vegetation, except now and then a field about a well, which is cultivated as a garden and artificially watered; and scarcely a tree cheers the eye of the traveller, except it be a fruit or shade tree about the village. From November till July the whole country presents but one dismal aspect of parched earth or barren rock. On the return of the rains the grass, flowers, weeds, vines, and a most luxuriant vegetation of every description, spring up as by magic, and the field, which a few days before seemed as destitute of the root or seed of vegetation as the ash heap, is now covered with green, and even the barren rock seems to have vegetated.

The climate is dry and variable. The quantity of rain which falls at Ahmednuggur is much less than—probably not more than half—that which falls on the coast. Hence all who can endeavor to spend this season east of the Ghauts. Then follows the month of October, which is every where in India an unhealthy month. But as the insalubrity

of this month arises principally from the decay of vegetation, and the quantity of rain being less, and of consequence vegetation less, in the Deccan, it may be expected that this month would prove less noxious than in other places.

The following months, November, December, January, and February, are delightfully cool. Flannel beneath or woolen clothes are found comfortable till ten or eleven o'clock in the morning.—Then follows three months of excessive heat and dryness. The hot winds begin to blow about the middle of March, and continue till the commencement of the rains in June. During this period the hot winds blow from nine in the morning till four in the afternoon. These winds resemble more the fumes from a heated furnace, than the ordinary summer breeze of New England. On this account people immerse themselves in their houses during these hours, closing their doors and windows so as to shut out the heated air. The walls being thick the cool air of the morning is retained and the house kept comparatively comfortable. This season, though oppressive to all, and very trying to persons of feeble constitutions, is not in general insalubrious, though the heat in the shade generally is from 90 degrees to 100 degrees of Fahrenheit; and in the sun, from 120 degrees to 125 degrees. In a close room the degree of heat is reduced about 10 degrees.

The climate of the Deccan is, of course, more invigorating than that of the Concan. The rainy season, which in Bombay is very trying to the constitution, is here a delightful and healthful season. We have but a few days of heavy rains, while the remainder of the time the burning rays of the sun for the most part of the time are interrupted by light clouds, and the atmosphere cooled by refreshing showers.

Native Schools and School Books—Views respecting Education.

In most native towns and villages there are schools supported by the people. In these schools the boys learn to read, write, and keep accounts. Female schools seem never to have been thought of. In many, and perhaps most of these schools, the teachers, who of course are natives, appear not inferior to those natives who are employed in mission schools. They are in general competent to teach the branches which are regarded as being essential in the education of a boy, and are, I believe, more faithful

and laborious, when employed by their own people, than when in our service. They teach more hours and feel more interested for the advancement of the scholars, they being more immediately responsible to the people. The sons of brahmins are not unfrequently taught in their own house by their father or some friend, who teaches the children of the family with two or three boys in the neighborhood. They are here taught, in addition to the above mentioned branches, to read and recite the several books, and a variety of things called science, which are to be found in the shasters. The value of this more perfect education, is of course nothing, while the common branches are truly valuable as far as they go. They every where furnish readers for our books; and enable the people to transact their business with one another.

In the common schools there are no books, except as they have been obtained through missionaries. The boys first learn to write on sand boards; and in this way they learn the alphabet, after having drawn out the characters on their respective boards. They next write out words of one syllable; and so proceed by a very disadvantageous process, till they are able to read. Then they have manuscripts, written out generally by their teachers, which they multiply as they have occasion. These manuscripts are scraps of the shastres, stories of gods and saints, traditions, old letters, etc., which are picked up by the teacher where he can get them.

There seems to be no want of schools of this description in Ahmednuggur. I am unable to say what is the number. They are generally small and the teachers miserably paid. These schools we regard rather as auxiliary than injurious to our operations. It is very desirable to supply them with books; and, where we can, to take them under our charge. We have been able to do this in a few instances.

Mr. Read mentions also another class of schools, under the patronage of the government, which are found in most of the large towns and villages in the Deccan, better supplied with books, the teachers better paid, and more popular than those just mentioned, but from which christian books and all christian instruction are entirely excluded.

There is no prejudice existing against education in general—certainly none among the higher classes of people; and

no very strong prejudices against the lower castes being taught all common branches of education. The shastres, which are considered the foundation of all true knowledge, are not accessible to the latter, of course they have no part in the study of theology; and education, with all but the brahmins, consists in general of nothing more than reading, writing, and accounts. It may perhaps be said in truth that all classes are fond of having their boys taught thus much. Prejudices against female education ever have been and still are very strong. It is a current proverb among the Hindoos and the Mussulmans, that "A woman's wisdom should not extend beyond the oven." She need know nothing more than how "to make her husband's bread." This prejudice, in general, remains but little shaken. In a few places, as Bombay, Calcutta, etc., where missionary operations, in connection with long intercourse with Europeans, have exerted their influence, the more intelligent natives have been brought, in some degree, to see the advantages of female education, and consequently their prejudices have very much softened; but still very little desire has been created to have their females educated. Very little effort has yet been made on their part to accomplish it on this side of India, as the records of female schools in Bombay will show. Few of any high caste have ever yet been collected in our schools, and still fewer of the brahmin caste. It is said that the success which has attended the attempts to educate the lower classes has had a reflex influence on the brahmins to induce them to educate their daughters in their own houses, fearing that the Shaddra women will be superior to their own, if the latter are left uneducated.

The success which has hitherto attended female education we do not think is to be attributed, except in a very few cases, to a desire among the natives to have their daughters educated, but to the pecuniary encouragements which are held out, both to the teacher and to the scholar. On account of the difficulty of obtaining girls, the teacher is paid at least twice as much for instructing a girl, as he is for a boy. While the girls are in their turn acted on by the force of presents, and in some other manner. The extra allowance for teaching is a complete quietus to the conscience of a brahmin schoolmaster. It removes every religious scruple, and induces him to do all in his power to obtain girls in his school. While, on the other hand, the

pecuniary benefit which is held out to the girls removes the objections of their parents, who are generally poor. Since female schools have become rather common in Bombay, the odium is very much diminished. Girls thus being drawn in and taught to read, their fathers no doubt feel gratified with their attainments, and wish them to continue in school. Still, however, in most instances, the withdrawal of the presents would, we fear, be followed with a withdrawal of nine tenths of the scholars. In the manner explained, the prejudice against female education has been considerably diminished—not as we could wish, by any general desire among the people to have their girls educated, in itself considered. There are, no doubt, some among the brahmins and Parsees who would like to have their girls educated, but have an objection to sending them to a christian school.

Indian Archipelago.

EXTRACTS FROM THE JOURNAL OF THE LATE MESSRS. MUNSON AND LYMAN.

A full statement of the circumstances of the melancholy and lamented death of Messrs. Munson and Lyman, so far as the circumstances were known, was given in the Herald for March, pp. 98—103. It will be recollected that one part of the work committed to their charge, was to make a tour of observation and inquiry among the islands of the Indian Archipelago; especially those commonly denominated the Malayan group, comprehending Sumatra and some small islands in its neighborhood, Java, Celebes, Borneo, etc. In the prosecution of this work, they left Batavia in April, 1834, visited Pulo Battoo, and Pulo Nyas, with the smaller islands adjacent, which are situated near the southwestern coast of Sumatra, and proceeded to the latter island, where they were cut off by the Battas. The vessel in which they embarked conveyed them directly to Padang, about midway on the coast of Sumatra. The following article contains a few extracts from their journals, which will show the kind of labors in which they were engaged and the spirit which animated them in the closing period of their life.

Anticipations respecting the Voyage— Intercourse with the Passengers.

April 7, 1834. Embarked on board the *Niederieca*, capt. Townsend, for Padang.

In looking forward to this time I have had some anxious forebodings as to the future, and even the startling question came up, Can I leave my family? But the Lord happily brought me to a full, and entire acquiescence in his will, in a way peculiarly his own. A few evenings since a thunderbolt struck so near our house, that the sound caught my attention almost before the flash, and with a startling crash, the likeness of which I never before heard. It seemed to bring home with such force to my mind the power of the Almighty,—his power to take life, even when we might be dwelling under the same roof; and to preserve it, even when we might be exposed to the ferocity of wild men and wilder animals, that I felt like a little child at his feet, and have since felt nought but a perfect acquiescence in his will on the subject. On the contrary, I have rejoiced in that my name was written in heaven. And truly I can say when the time of separation came, I seemed to lean on the promises, "As thy day, so shall thy strength be;" and "Lo, I am with you always," as one would lean on the arm of a friend.

8. We weighed anchor at half past six o'clock this morning, and with a gentle breeze soon left the shipping in the roads far astern. It was indeed encouraging to reflect that as the sails are filling to the breeze to bear us on our perilous and responsible enterprise, the friends of Christ are assembling in our native land for united prayer to the God of missions, that he will prosper all who are laboring in foreign lands; and I am not without hope that we, too, are remembered at the throne of grace, not so much on our own account, as on account of the reference our labors have to the kingdom of God. To embark at any time in this cause we would fain have confidence in the Almighty, that he would give prosperity to his cause. But to weigh anchor and move out of the harbor under the prayers of the church is truly animating and encouraging.

Our barque, which is only of 250 tons burthen, (though having much deck room,) presents quite a Babel scene. There are American, Indian, and Dutch passengers, besides soldiers, European and native, and twenty-five convicts in chains; while the crew are made up of Portuguese, Bengallees, and Malays. The languages spoken by these ninety souls are twelve in number, viz., English, French, Dutch, Spanish, Portuguese, Danish, Bengalee, Moor, Javanese, Malay, Chinese, and Niyas, while there is

scarcely an individual, if one, on board who does not understand more or less of Malay.

11. Our passengers consist of a lieutenant in the Dutch service, a French catholic infidel, and a young man in the employment of government. We had, this evening, quite an interesting discussion. The lieutenant had read Voltaire ten times, but not once the Bible, because he was not allowed to by the priests. With him it was all a lie—on the same level with the Koran, etc. He is very much of a gentleman, and stated his difficulties with a great deal of apparent honesty. I endeavored to answer them at some length, although I regretted that my limited knowledge of Malay, in which language only we could converse, prevented my presenting the arguments as clearly as I could wish.

It is a lamentable fact that infidel books are abundant in India. They are brought out in immense numbers on speculation, and sold at auction for about sufficient to cover the duty. And who will try the speculation of sending a cargo or two of Bibles? I believe much good has been done in America by the constant sale of Bibles at auction. It furnishes them at a cheap rate to those who would not otherwise possess one. I know that much evil has been done in India by sales, in the same way, of infidel books. Now, shall not good be attempted by selling Bibles. The foreign population is not the only portion that has received evil. Many of the natives, of Calcutta especially, speak and read English. They are partaking of the poison, and thus the labors of the missionaries are, if not undone, hindered. I do not object to free inquiry; but I do object to a man's reading Voltaire ten times, and not the Bible once.

[Mr. Lyman.]

Dangers from a Storm.

17. We have had light and variable winds for a number of days. Found ourselves on Wednesday about half way from Bencoolen to Padang. During the day there had been a light sea breeze, and at night we were expecting a wind from the land. But instead of this we saw a dark cloud gathering in the north-west, which soon brought on a hard squall. We expected it would soon subside, but expected in vain. It was the commencement of a gale. The captain did not seem disposed to put back, but set the ship in order and laid to. At twelve o'clock the gale increased. The

rain descended in torrents; the sails that were set could not be taken in;—some were torn, and others beat loose in the wind. The darkness that reigned—the officers calling aloud to the crew—the sails beating against the rigging—and the winds roaring like thunder—presented altogether a most terrific scene. Yet I was destined to witness it again and again repeated. The next morning the winds abated a little, it cleared up, and we hoped our troubles were at an end. But the clouds returned, the wind increased, and our situation seemed perilous indeed. The sea rose high, and the ship rolled and trembled, as if herself afraid of the waves. One sailor standing forward was pitched into the sea. But the serang (or boatswain), with a presence of mind which we should little expect, threw him a rope with such promptness and dexterity that he caught it and was drawn in. It was a moment of awful solicitude to see the struggling wretch clinging to the rope and escaping from the bosom of a wave that was yawning to receive him. To lose his hold was inevitable death. Yet through the mercy of God he was saved. Scarcely half an hour had elapsed when my teacher went forward, and a wave broke over him, and had not the serang caught him also, he would have been beyond the reach of human aid.

That night the wind increased to a height that I had before no conception of. The sailors were on deck all night. Every possible effort was made to put the ship in the best condition for a gale. Though the wind blew hard continually, yet during that night we had two squalls, which I could compare to nothing else than a tornado added to a hurricane. The next day appearances were a little more favorable; but on Friday night the squalls returned, and the winds roared more fearfully than ever. The shrouds gave way—the masts bent—and every moment we expected to see them go over the sides, and the ship become a complete wreck. But the Lord had mercy on us, and we are saved. Blessed be his holy name.

The soldiers and convicts suffered exceedingly. They were drenched with rain, and exposed to the fierce wind. One convict, an old man, suffered so much, that on Friday night he died, and yesterday morning we committed him to a watery grave. In the morning, Saturday, the captain found that we had been driven back ninety miles in thirty-six hours, though the position of the ship was such that, with an ordinary wind, we

should have lost nothing. He then resolved to put into Pulo Bay to repair. We arrived here yesterday at two o'clock.

Bencoolen—Distribution of Tracts.

22. At ten o'clock, a horse and buggy having been sent from Bencoolen, (about ten miles distant) we set off for that place. Our road was the sea beach. The waves broke a long distance from the shore, so that four or five might be seen approaching at the same time. Some of them washed our path. Indeed I sometimes felt in doubt whether our conveyance was by land or water. At one o'clock reached Bencoolen.

23. Called on the "assistant resident," and obtained permission to distribute a few tracts among the Chinese, of whom there are about 500 in Bencoolen. Went out with the small supply which I had brought from the ship, and before I had proceeded half through the village, I had not a tract left. Tried to say something to them about Jesus Christ, of whom they are always ready to hear. Met with one Chinaman who could speak English. I returned to my lodgings and procured for him an English testament, for which he seemed very grateful. I left him with the promise that he would read it every day. The Lord grant that it may prove a light to his feet, and guide him in the way of salvation. The Malay population of Bencoolen is not far from 5,000. There are also fifteen or twenty Europeans. Bencoolen holds out many encouragements to missionary effort; at least, were an active missionary occasionally to visit the place for the purpose of circulating books among the Malays and Chinese, his labors might be attended with the happiest effects.

[Mr. Munson.]

Referring to the advice given them relative to their future labors, Mr. Lyman remarks under the same dates as above—

We being tired, and the sun hot, spent the remainder of the day in the society of Europeans, of whom we learned much in reference to the future that promises to be of much utility. We have heretofore been advised to make our chief residence at a Malay (Mohammedan) village on Nyas, and not trust ourselves among the Nyas people. Now, the advice was to avoid the Mohammedan village, because they were interested in the same object with ourselves, to go directly in among the people themselves, and we

should be well received. We also learned that there is a Christian, Thomas Messam, a native of Calcutta, on the island, married to one of the prince's daughters. We have previously been advised to go armed, which we have strongly resisted, and determined to risk the contrary course. Now we were recommended to go without arms and give up ourselves entirely to the generosity of the natives.

Bencoolen was built by the English, and has been possessed by them till 1825, when it was given over to the Dutch, as an equivalent for other places. It now forms a part of the residency of the west coast of Sumatra, and has an assistant resident stationed here, which is the case with no other place on the coast, the resident residing at Padang.

23. After breakfast we paid our respects to the assistant resident. He labored under some embarrassment from a want of a perfect fluency in the English tongue. Nevertheless he was very polite, seemed interested in our announcement of the intentions of the Board in reference to these islands, and expressed a willingness that we should distribute books in this place. We accordingly set ourselves to work, I taking the Malay part of the population. At first the people seemed backward at receiving them, till I met a priest, with whom I entered into conversation, and in the presence of many gave him a testament and two tracts, after reading which aloud for a few minutes, he walked on with them in his hand through the bazar. Whether his example exerted an influence on the people I know not, but soon I was necessitated to return to my lodgings for more, and it was not till the books were all gone, that I refused the request of many for books. I here distributed fifty tracts, parts of the Bible, etc. I was surprised at the number of children and youth able to read, and the earnest request of parents for books for their children. The Lord grant that this may not all prove seed sown by the wayside, nor among thorns, nor on stony ground; but that it may bring forth an hundred fold. When the English had possession, this place was blessed for a while with the labors of Ward, Evans, and Burton. But for quite a number of years, there has been no one here to break the bread of life.

Padang—Population—Religious Sects.

26. About noon Padang Head and Pulo Pesang were in sight, and just as

the sun was setting, orders were given to let go the anchor and clew up the sails. We proceeded immediately to the town, distant three miles, and once more took lodgings on terra firma, after a passage of nineteen days. "Thanks for mercies past received."

29. Spent most of the day in company with Mr. N. M. Ward formerly of the English Baptist Society. He now carries on a sugar plantation, and also is pursuing the study of the Malay language. He has already translated the New Testament, and has collected 40,000 words and upwards, derivative and primitive, for a dictionary, which is more than 3,500 more than Marsden has in his dictionary. He came out as a printer, and first lived at Bencoolen and labored there successfully for about five years, having established schools and brought them under good regulations. Soon after the place was made over to the Dutch, he removed to this place and labored about two years. Mr. Evans, who was originally established here, and labored five years, left about the time Mr. Ward came, on account of ill health. He is now living in England. Mr. Burton labored two years in Tappanooly and vicinity among the Battas. He gathered two small schools, but did not accomplish much before ill health compelled him to abandon the station. From thence he proceeded to Bengal, where both he and his wife died. A manuscript collection of words which he made in the Batta language, and some of his other manuscripts are in the college at Serampore; and they, or copies of them, may be obtained; and would, perhaps, be of some use to future missionaries.

[Mr. Lyman.]

Padang—Population—State of Religion—Importance of Padang as a Field of Missionary Labor.

30. I have now been long enough in Padang to form some estimate of the place and people. The town is an inconsiderable place, situated on the Padang river, a small stream a hundred yards wide, and extending twenty-five miles into the interior. To the south and east the town is hedged in by high mountains. It enjoys a fine sea breeze every day,—is on the whole a very healthy place. The river is so shallow that there is not more than two fathoms of water at its mouth. The shipping finds a safe anchorage under Pulo Pesang. The numerous monuments scattered here and there, built over the re-

mains of Europeans, show that many, from one cause or another, have fallen. Exclusive of soldiers, of whom there are two thousand Europeans and Javanese, there are 600 free Nyas men, Europeans 200, Chinese 700, and Malays on the whole plain 40,000, slaves 2,000, Cling men 200. The Nyas men are poor and wretched, but more civilized than in their native country. The Chinese are, many of them, from Pulo Pesang; some speak a little English. They are next in rank to European merchants. They do not, as in Batavia, deal in small articles; this is all left to the Malays. Most of them are wholesale merchants, very intelligent, nearly all able to read, and apparently men of wealth.

The Malays have one bazar more than half a mile in length, where the shops, which join each other, contain almost every thing. Some sell articles of food, others clothes, and others still manufacture iron, brass, silver, and gold. The goldsmiths manifest an ingenuity which one would not expect to find in such society. With a handful of tools of the rudest construction, they draw gold and silver wire, and make ornaments that would do credit to any European shop. They are able to distinguish gold and silver from all counterfeits, of which there are here many, almost by intuition. They are so expert at this that their word is law, even with Europeans. The Cling men are butlers, washermen, and petty merchants. They are all Mohammedans.

The Malays have mosques, and the Chinese have a temple, all of which are frequented; but the Europeans have a church, which is deserted. They have a regularly organized church, but for want of a minister it is going fast to decay. Their little meeting-house, in which the Rev. Mr. Evans used to officiate, has been so much injured by an earthquake, that it must be taken down.

May 3. Went out this morning to distribute tracts among the Chinese. Every where well received. Nearly all could read. Found one old man who seemed much pleased with the tracts. But seeing an idol in the room I took occasion to ask him if he worshipped that for his God; he seemed a little confused, but finally said, that he worshipped God through the idol; or, according to the true catholic principle, he used the image only to give him a more exalted idea of the Deity! But how faint a ray of the almighty Jehovah must shine through such a representative! Distributed about fifty tracts and returned.

4. Preached to a respectable congregation in a school-house, consisting of the officers of government, the soldiers and citizens. It seemed good to speak the truth once more to so large a congregation. The hearers were respectful and attentive. I hope some good was done in the name of Jesus.

[Mr. Munson.]

*Favorable Disposition of the Resident—
Opening for a Mission.*

The resident has appended to the resolutions of government in reference to us a circular to the local authorities of Nattal, Tappanooly, and Pulo Batoo—also a letter to the Malay chiefs, and another to the Nyas chiefs on Nyas. He has also, in a report recently made to government on the Residency, recommended that missionaries be sent into the Batta country, also into Borneo. He does not, however, recommend Dutch missionaries,—if the American Board occupy the ground, he says, it is all the same. He recommends that missionaries should reside for a while at Padang, Nattal, Tappanooly, or Pulo Batoo, and make occasional visits there, while acquiring the language. When this has been accomplished, they can without difficulty reside. He thinks the great thing for a man to keep on the right side of the natives is to possess a native tongue in his own head. Eloquence will do what the swords of a few cannot. They are neither difficult of approach, nor difficult to be persuaded. A man must know them, allow for their prejudices, bear with their ignorance, be patient under their stupidity, and enter into their feelings, and there will be no trouble.

There has been for some time no missionary or preacher here, except an old gentleman, Mr. Intfield, who has sometimes translated sermons into Dutch and Malay, and held service in the former language in the morning, and in the latter in the evening. Mr. Hartig, a German missionary of the Netherlands Society, who has been for eighteen months in the eastern islands, and whose acquaintance we had the pleasure of making at Batavia, is expected to be established here soon, with a view, however, of laboring among the European population. Mr. H. speaks English and Malay, as well as Dutch and German, and would be a most hearty friend to a missionary who was to reside here; as would also the lady to whom he is expected to be married, whom we also knew at Batavia.

The Chinese have one small temple, like all the rest I have seen. The Malays have twelve *mesjias*, (mosques,) and two hundred priests. The Dutch have one school, taught by a common soldier, the last teacher having died in a drunken fit. Their last clergyman was not probably in his right mind when he returned to Europe. All of the people were crying out there for a missionary from America to reside among them. The population are very friendly and showed us much attention. English habits and customs and the English language prevail. The Resident is more of an Englishman than a Dutchman both in habits and language.

If a missionary were to reside here with reference to acquiring the Nyas language and eventually going thither, he would have a fine field of labor among the Nyas, Malay, and Chinese. The two latter by distributing books, the former by instructions, and getting around him a few trusty individuals, who would be a great assistance on his going to the island. He would find friends in the white population, and would learn many lessons concerning the preservation of his health and the character of the natives, which it is indispensable he should know before he goes among any uncivilized people to labor, in the tropics. He would also be able to form friends here who would be exceedingly useful, and make the best arrangements for his supplies;—also, pick up a little Malay, which would be indispensable wherever he might settle in the Archipelago—a medium of communication with people of every language in southeastern Asia. He would also be in the vicinity of Indrapore and Priaman, and in a place frequented by people from the interior, and have an inlet into all parts of the country, where he might make tours of usefulness among thousands.

American ships often visit this port directly for coffee. Intercourse with Batavia, Madras, Penang, and the neighboring islands is frequent; and with Europe by way of Batavia and Madras.

11. Most of our conversation this evening has been in reference to the temperance cause. All over India the brandy, gin, and wine come upon the table of every European as regularly, every day, as his food; and no less regular is his segar. But it will be best, perhaps, to give a view of a day's living, as I have observed it.—First, a cup of coffee the first thing when out of bed—then bathing, dressing, exercise, etc., till breakfast, at eight or nine o'clock, which

is served up with coffee, tea, or wine, or all. At eleven o'clock comes *strong drink*; at twelve or one o'clock luncheon with wine; at four o'clock a *stomacher*; at half past five dinner, at which wine is drank without reference to quantity, accompanied usually with strong beer. After the cloth is removed, the ladies retire to the drawing room to take their coffee, and the gentlemen finish with fresh supplies of wine, together with a stand of brandy, gin, etc.; and sit and smoke, and "take a cup of kindness yet," till they choose to break up. Smoking is habitual. Everywhere and at all times you see a man with a segar in his mouth—the parlor, the sleeping-room, the counting-room, it is all one. Every gentleman, almost, has a servant following him with a lighted rope as if not a breath could be drawn unconnected with tobacco-smoke. Such is the *general* character of the East India Europeans in reference to living, though there are many exceptions, as in every country there will be, where there are men of different tastes. Where the English customs prevail, the people are much more temperate, and approach nearer the New England style of living, as at Padang. Still, here are the *strong drink* and segars. Under such circumstances, with the apparatus before us, the discussion was highly interesting. Would that every ship to India would come loaded with temperance reports. The people only need enlightening to come forward and dash away the poisonous cup. I have frequently noticed that a discussion of this subject has often caused the bottle to go untouched during the evening.

[Mr. Lyman.]

Smyrna.

EXTRACTS FROM THE JOURNAL OF MR. ADGER.

Mr. Adger is a native of Charleston, S. C.

Solicitations from Beggars.

Nov. 28, 1834. The blind beggars who sit by the way-side, carry us back to the early ages, when our Lord healed Bartimeus. It is said by those who have lived in Malta, that there are many more paupers in that island than here. Indeed there are as many in some of our cities in America. But the beggars in America are not generally natives of the soil, but imported from abroad. The benign religion which God in his mercy has given us, is not the parent of pov-

erty. Rather it is the parent of the hospital and the asylum where the sick and wretched are provided with food and shelter. It is distressing to be assailed as we pass along the street, by the lame and the blind and the idle, without feeling at liberty to respond favorably to their piteous cry, "Carita, carita, seignior," is an affecting appeal. Even now while I write, I hear the long dolorous supplication of one at the door, who begs in the name of Christ, and promises "the blessing of the Lord" upon him "who gives to the poor." What are we to do? Give to them and thus encourage indolence, and bring to our houses daily a crowd of those who will eat nothing but the bread of idleness? Or shall we turn them away and thus perhaps be deaf to the cry of the real sufferer. I am in a strait. Those who have been longest in the land say, "Do not give at all in this way; but seek out a few whom you know to be deserving, and let these few be your peculiar care."

The ladies here have a poor's society; the gentlemen support a dispensary and physician; and thus provide "a multitude of impotent folk" with medicines and medical advice. To give one's mite to such institutions appears to me much better than to bestow it in indiscriminate charity. The Ladies' Poor Society make it their business to visit the poor at their own houses, and they give truly a touching description of the lamentable condition of many. The gentlemen's dispensary gave aid during the year past to not less than fifteen hundred diseased people.

The Jews here hardly ever beg, although they are so poor and so much abused. They are not unwilling to engage in any menial service, however vile, for a little money; but I am told that one cannot hire the other poor to work in such a manner.

Another man was killed last night. He makes the *fifth* whose life has been wilfully taken in this city within the month. What a sad moral condition do these murderers betray.

29. A genuine Smyrna winter day—raining very hard. The females are all wearing *clogs*, if they happen to be going out. These are made of wood and elevate the feet several inches above the ground; an article quite necessary where the side-walks are not distinct from the middle of the street.

Dec. 1. We live under a deplorable government, and yet as Franks we are free. If guilty of any breach of the law, Franks are tried by their own consuls,

and by them dealt with accordingly. American citizenship then is as valuable to us, as Roman citizenship was to the apostles.

Services at the Armenian Church.

17. The Armenian church is within a large inclosure, almost covered with tomb-stones. These are level with the ground, and lie flatly upon its surface. The inscriptions are all in the Armenian character, save one; and almost all bear some insignia of the office or craft exercised during life time by the deceased. Thus an anvil and sledge-hammer indicate the grave of a blacksmith; a pair of shears that of a tailor, etc.

The old door-keeper, or sexton, as we would have called him, very politely showed us into the church by lifting up one of the thick carpets of suitable size, which hung before each of the doors. Such appeared to be the only barrier to entrance, after one has entered the church-yard; but this is surrounded by high walls. The church is carpeted, and, if I mistake not, remains always in some degree lighted. It was the hour of evening worship when we entered; and though not yet sunset, the lamps were all burning. There are no pews; the people either stand upright, or sit, or kneel upon the carpet, according to the nature of the exercise.

Two rows of massive pillars support the roof. The altar is rather a semicircular inclosure, and there a number of priests and as many boys were chanting before the lights and pictures. "What a wretched 'illumination!' is the first thought that enters the mind of a spectator who has enjoyed and loves to enjoy the simplicity of Christian worship. They have retreated from the sun, and have substituted for his light that of tapers. A few poor looking men and several children were present. The prayers chanted before them are in the ancient Armenian dialect, understood by few, if any, of the common people.

On entering the church, each one advances to a convenient place with his shoes or slippers in his hand, and after depositing them on the floor and taking off his cap, stoops, and with his forehead touches the carpet; then rising he restores his cap and crosses himself. They wear their caps during the service, except at particular parts, when they remove them, at the same time bowing their foreheads or kneeling down all together. The genuflexions of some few appeared to be of a private nature, being

very often repeated without regard to the posture of the rest, and that especially on their first entrance.

Among the different Christian churches of the East there are several important and much vexed questions concerning the right way of making the sign of the cross; such as, "Shall it be made by touching the right breast before touching the left one or vice versa?" "Shall it be made with one, two, or three fingers, or with the whole hand?"—What is the tendency of a Christianity the most important dogmas of which relate to such matters? What must naturally be its influence over the enlightened minds of a community? Can they bow in reverence to such a system? Or when shut out from a knowledge of rational, simple, uncorrupted Christianity, will they not judge of the Bible from that which they see in the churches around them, and rejecting, as absurd, the whole affair of religion, plunge headlong into infidelity? Let facts in all these countries and in Italy, Spain, France, etc., give the answer.

After all these services a Bible was brought out of a little chamber by one of the priests, which was ornamented with a splendid image of the cross. The head priest kissed the cross, and spoke some words to the people; and then each one of them went forward to the railing to imitate him in kissing the venerated symbol. This was the conclusion of the whole matter.

Armenian Hospital.

26. The Armenians have a hospital here, but it contains very few inmates, only ten insane and seven poor people. They are tolerably comfortable, having *mongals* (after the manner of the country) in very good rooms. They were receiving their dinners of broth, etc., when we called. There is a large khan near the church and belonging to it, which has once been comfortable, but is now exceedingly old. Instead of many poor, as I expected to see, there are only three or four within its walls. Most of the rooms are empty and locked. Giovanni says there are but few Armenian poor.

At Constantinople there is a large and well conducted hospital, recently instituted by the Armenians.

The *mongals* above mentioned are open pans of various shapes, sizes, and materials, which are filled with live coals and substituted for fire-places. Some of them are made of brass, but these belong only to the rich; some are made of cop-

per, and these are still more costly; and most people use those made of earth. The color of these is red; the shape that of a large bell, with a very open mouth. In the families of the wealthy the mongal is placed upon a low stand under a table, which table is covered with some very thick clothes in order to enclose the heated air. The ladies sit with their feet under the table.

Broosa.

EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

AN account of the commencement of missionary labors at Broosa, with some notices respecting the place, may be seen at p. 97 of the number for March.

July 20, 1834. Sabbath. This day being our first Sabbath in the place, we expected to be troubled by many visitors, this holy day being considered peculiarly appropriate for visiting by the people. To avoid interruption, we had our religious services in the early part of the day. Agreeably to our expectations, a number of the most distinguished and influential persons in the place called at our house. All appeared friendly. One of them interested us especially by the degree of intelligence and information which he manifested.

22. This morning our hearts were cheered by the intelligence that the school among the Armenians before alluded to, was to be opened on the morrow. The principal priest has proved himself unfriendly to it, and has used his influence with the other priests and with the people, to prejudice them against it. Their chief men have had several meetings to consult on the subject. It was finally concluded to commence the school, and to make the experiment whether it was a bad thing, accepting the service of Hohannes, the young Armenian in my employment, as teacher.

23. The Armenian school has been opened to-day, the names of seventy children were handed in, though only part were present. Five of their principal men, among whom was the vartabed above mentioned, came to see the school. They examined the cards, looked at all the apparatus, and saw the principles on which it was to be conducted. They all united in expressing their approbation.

24. This morning we were honored by a friendly visit from Nesah Effendi, a Turk of great influence and in high rank.

He was attended by his only son and servants. He is a man of considerable learning for a Mohammedan. He was much interested in the terrestrial globe, and made many inquiries respecting it. Being rather fond of learning, he seemed pleased with the various books which were shown him, more particularly by those relating to the natural sciences, of some of which he seemed to have a general idea. He expressed his pleasure that we had come to reside here. As Turks are not addicted to flattery, and as he condescended to call on us, we may reasonably infer that he regards us with feelings of kindness and friendship. His favor will be of the greatest importance to us; especially, if a door should be opened for schools among the Turks, as I hope will be the case in the course of time.

In the evening several Greeks of the first rank in the place called to see us. Every day since our arrival we have had visits of this description. All seem to be friendly, and the Greeks, more especially the young among them, are much interested in books, and have a strong desire to be educated. When I tell them of our schools and colleges in America, they immediately burst out into expressions of admiration, lamenting, at the same time, that they have no more and no better schools, and are also so destitute of books.

30. Several rather pleasing incidents have occurred during the last few days, one of which I will mention.—The Armenian vartabed asked Hohannes, the young Armenian, "What do your friends (referring to us) do on the Sabbath? Do they drink wine, visit, or attend to their business, etc?" "No," was the reply, "they spend the day in reading, meditation, prayer, and preaching." "Oh," said he, "that is like the primitive Christians. But there are no Armenians here now to preach to."—"They talk to each other on serious subjects when only a few are together. But when their number is large, they assemble together and have regular preaching."—"Very good."

Aug. 4. I find that the priests are making special efforts to prejudice the people against me. Their opposition is the result of their ignorance. Many of them cannot read well, and all of them seem totally ignorant of holiness of heart. With the Bible they seem as much unacquainted as if they did not possess it, except those parts of it which they have perverted in order to favor their rites and ceremonies. Many false reports designed for our injury are in

circulation. It is not a little amusing to hear what various, strange, and bad things are said of us. I am somewhat apprehensive that they will have an unfavorable effect upon our school, as the priests who are opposed to it take every possible occasion to give these reports circulation and weight. A young Greek falsely states, that he was offered six hundred piastres, if he would become a Protestant. Probably, he has been bribed to fabricate this falsehood by one of the priests. He had previously manifested much interest in my removal to this place; but as he has no moral principle, he would easily yield to so strong a temptation as money, to tell a falsehood, which a priest could easily shew him, was, in this case, rather a meritorious act than a sin.

14. It is difficult for these people to learn the meaning of disinterested benevolence. It is known that the school among the Armenians has been opened and thus far supported at my expense. There is much speculation as to my motives. As they never act but for some selfish end, they cannot conceive how I should be influenced by better motives. "He must have some sinister design," say they. "Why should he give money, if it were not to receive something equivalent in return?" Hence they are exceedingly suspicious, and the very nature of the missionary work, which is one of benevolence from beginning to end, throws an obstacle in our way. But difficult as this lesson may be, in the course of time we may hope they will learn it.

15. Went to-day to return the visit to Nesah Effendi. I found him sitting in his delightful shady garden, according to the custom of the Turks, by the side of a fountain beautifully playing. He received me very cordially, offered me a pipe and coffee. There was much ease and dignity in his manners. I inquired whether he had heard of the Turkish school in Constantinople. He replied in the affirmative, and with much satisfaction. On learning more of the Lancasterian system he was much interested and remarked, "We must have such schools here, seeing they have them at the capital." Supposing that the school among the Armenians was to teach English, he proposed to send his little son. I gave him some account of the schools, academies, and colleges in America. He was delighted with the rehearsal, and expressed a strong desire to visit our country and see its institutions. "The Americans come to visit our country and

learn our manners and customs," said he, "and why should not we visit their country?" He made many inquiries respecting our government, etc. He is the most liberal-minded Turk in the place, and possesses a vast degree of influence. The governor consults him in all cases of high importance. I have very strong hopes that he will be the means of opening schools among the Turks here before long.

Sept. 9. This morning I had an interesting conversation with an intelligent young Greek. In the course of our remarks, I was led to speak of the character which the Bible requires of Christians, and what are the principles which actuate them. He inquired if such was the character of professing Christians in America? I replied, that to a good degree it was possessed by many. He then inquired if in America Christians traded without telling falsehoods and defrauding. I assured him, that if any person was detected in either he would immediately forfeit his character as a Christian; indeed, that he could not be a genuine Christian who indulged in them. He replied, to use his own language, "This is a great thing." These ideas and kindred ones which I advanced, were entirely new to him. All his inquiries and the whole tenor of his remarks, showed his entire ignorance of the spirituality and the extent of the divine law.

15. A few days since Matteos Vartabed, who is to be the Armenian bishop of this place, arrived here. He was escorted to the city by the priests and principal men of their nation.

18. For several days past, Greeks have been leaving the city to go on a pilgrimage to Jerusalem. They assemble in their church, when the priest reads prayers for the occasion. Afterwards they walk through the street in procession, the priests leading the way and chanting some sacred song. Then follow several little boys with lighted tapers in their hands, and last of all come the pilgrims themselves, attended by their friends. In this manner they proceed till they arrive at the end of the city, when they mount their horses and commence their long journey.

19. There exist in Turkey and some other countries farther east several orders of religious persons, called by the general name of *dervish*. They are among the Turks what the monks are among the Catholics. They generally live secluded from the world, spending their time in fasting and various other

observances, and supposed acts of piety. One of these orders is called the "Whirling dervishes," from a particular religious exercise in which they whirl their bodies around in a circle. This exhibition, for I can give it no other name, is made every Friday, the Sabbath of the Turks. I went to-day to see them perform, in company with our consular agent and several friends. They have a house appropriated to them and constructed in a circular form in reference to this exercise. Spectators are permitted to enter, but a circular railing encloses the sacred spot where they worship, which no spectator is permitted to enter. When the dervishes entered, they all made a very humble bow towards the head of the order, and then seated themselves in a circle by the side of the railing, prostrated themselves to the floor, and then took their places. The exercises commenced with a sort of invocation by the principal, during which they frequently bowed themselves to the floor. When this was finished, they walked round their inclosure three times, each making a bow as he approached the seat of the principal. After passing this the third time, they commenced whirling themselves around. In the act of whirling with their loose robes spread out like the wings of a bird, with their arms extended, and with their long conical caps, they present a very singular appearance. Their movements seemed to be regulated by a long pipe and a tambourine. For the space of fifteen or twenty minutes they continued this motion, with three or four short intervals of half a minute spent in walking and prostrations. Sometimes they continue whirling for half an hour or more. These momentary intermissions are undoubtedly observed for the sake of relief; for it seems hardly possible that they could endure so rapid a whirling for twenty minutes without cessation. Indeed, some of them seemed well nigh fainting, and all appeared as though they were glad when it was over. After the whirling is over, a few more prostrations and prayers complete the performance. Who would suppose that they could persuade themselves to believe that such things would be pleasing to their Maker? But what rite so unmatured, so foolish, or even wicked, as not to be regarded as an act of the highest possible sanctity. None are so holy as these dervishes in the estimation of the Turks.

There is now in this city a dervish from Persia, who belongs to a new order recently formed. According to his own

representation none are admitted into the association but those who are convinced of the imposture of Mohammed, and who reject him as their prophet. They are about five hundred in number, and assume the name and form themselves into a fraternity of dervishes, that they may the more easily escape detection and propagate their sentiments with more safety. They are acquainted with all the circumstances under which Mohammedanism arose, and know all the unjust and unlawful means its founder used to establish it.

Oct. 4. Called to-day upon the new Armenian bishop, and was kindly received. He is decidedly friendly to the new school. He is considerably enlightened, and though self interested, yet he will be useful to his people, and will probably favor our plans to a good degree.

Afterwards called on a vartabed from Jerusalem. He is on a circuit to visit the various Armenian churches, to collect money. This money is to be appropriated to the support of a convent of monks in Jerusalem. From a place like this he will probably raise little less than a thousand dollars; and the amount from others will be in proportion.

13. Yesterday was the Sabbath. For a number of days past the Greek and Armenian population have been much engaged in making wine. Immense quantities of grapes are transported to this city every day. As the extensive vineyards of the plain produce so very abundantly, thousands of barrels of wine are manufactured every year. And as it is so easily procured every family is supplied, and most of them have contracted the habit of drinking much. Indeed, to a stranger it seems almost incredible what an amount they can dispose of at a time. Both males and females drink tumbler after tumbler unmixed, as freely as a temperate man drinks water. It may seem incredible when I say, that at some meals one individual makes way with a half gallon or more. Yet, it is an incontrovertible fact. I have often thought that this intemperate use of the grape, will prove a great obstacle to the spread of the gospel among them. There can be no doubt that it intoxicates when taken so freely. I was in hopes that the Sabbath would not be prostituted to this improper purpose. But, really our ears were stunned from morning to evening with the bells upon the strings of camels, horses, mules, and donkeys, laden with this burden. It seemed as though every

person was intent upon making the most of this sacred day. This is but a fair specimen of the manner in which the Sabbath is observed here. If the people have any special business, such as does not fall in with the regular course of their occupation, it must be done upon the Sabbath to save time; they cannot spend the days of the week in attending to it. The Sabbath is their holiday also. It is spent in visiting and amusements. And that they may have as much of the day to devote to these purposes as possible, they have church very early in the morning, beginning with day-break.

30. As I walked out to-day, I saw several young Turks led along the streets with their hands tied. They had just come from a neighboring village, where they were taken by force and surprise to be made soldiers. On one occasion I saw fifty or more, linked together two by two, drawn along the street like so many criminals. They had just been torn from the embraces of their families, perhaps never to see them more. Some of them doubtless had left parents who had looked to them for support. Some had left wives and children to suffer for the want of the necessities of life. And all, contrary to their wishes, were cruelly torn from relations and friends to die, perhaps on the battle field. When soldiers are needed, each village must furnish a quota proportioned to its population. Whoever happens to be found in the street, is apprehended and brought bound to the place of rendezvous. Thus they proceed till the requisite number is obtained.

Nov. 20. Under a former date I gave some account of the dervishes, a class of religious devotees among the Turks. There are different orders, slightly distinguished from each other in their rites and observances. There are eleven of them in Broosa. I had an opportunity of seeing them all to-day, as they walked in procession through the street. The occasion of this exhibition was the circumcision of the son of a distinguished Turk, which it was designed to grace. This lad was in the midst of the procession, arrayed in elegant ornaments, and mounted upon a horse richly caparisoned. Each order was preceded by its principal, mounted upon a horse, and by a large banner generally of green silk, covered over with Arabic letters descriptive of the distinctive traits of the order. They had also various instruments of music of a very rude kind. As most of them are in the habit of torturing themselves in various ways, they all carried

their instruments with which they inflicted pain on themselves as they passed through the street. One class held in their hands pieces of iron, the hot ends of which they applied to their tongues. A vessel containing coals of fire was carried along by their side for the purpose of heating the irons when they became cool. Another carried hatchets raised on long handles, and large knives and cutting instruments of various forms. These, however, did not gash themselves to-day. Another order had strong pointed wires, which they thrust through their arms, necks, ears, and other parts of the body, leaving them inserted. In many cases the wires entered one side of the face and came out at the other. Among this class were several little boys, I should suppose not more than six or seven years of age, whose tender flesh was thus cruelly pierced, the ends of the wire appearing on each side of the face. Another order had a round wooden ball, perhaps three inches in diameter, fixed on a piece of iron about a foot in length, pointed at the end. This instrument they first swung and whirled around in their hands to give it a momentum, and then directed it towards themselves, inserting the pointed end into their necks, cheeks, etc. Wherever it lodged it left a bleeding wound, so that many parts of their bodies were besmeared with blood. Another class were entirely naked, except their middle. These had large knives upon which they threw themselves, making incisions into the flesh. The blood issuing from the wounds they conveyed to their mouths. With their bodies besmeared with blood, their long disheveled hair hanging over their naked shoulders, and with their horrible knives in the act of cutting themselves, they presented a most terrific appearance. The announcement of the word Allah (God) was the signal for the infliction of torture, which was repeated at the interval of every few moments. They passed through the principal streets of the city, which were crowded with men, women, and children to witness the spectacle. The whole scene together was truly heart-stirring. Their large banners, their rude music, the various instruments of torture, some sticking in their arms, some in their necks, and some penetrating the whole face from side to side,—their limbs disfigured with wounds and stained with blood, resembled more a company enlisted under the banner of Satan, than a band of worshippers, peculiarly devoted and acceptable to God, as

they wished to have it understood. A benevolent heart would turn away from the spectacle and weep over such delusion and wickedness; but most of the spectators seemed to be gratified; and doubtless many a Mussulman mother went home with the resolution of setting apart her son to so holy a class of men as those whose devotions she had witnessed. This was the first scene of the kind I had witnessed since my arrival on these benighted shores, and it made me

feel that I was truly among heathenish people. Never did I feel so desirous of laboring all the days of my life to enlighten them, if I could but just lay the foundation for the overthrow of such cruel and unnatural ceremonies. I believe there is no authority in the Koran for such tortures. They are relics of heathenism, handed down from the old Arabs previous to the time of Mohammed.

Proceedings of other Societies.

DOMESTIC.

ABSTRACTS OF REPORTS.

NINTH ANNUAL REPORT OF THE AMERICAN HOME MISSIONARY SOCIETY.

Number of Missionaries.—The whole number of missionaries and agents is 719. Of these, 484 are settled as pastors, or are employed as stated supplies in single congregations; 185 extend their labors to two or three congregations each, and 50, including agents, are employed on larger fields. The number of congregations, missionary districts, and fields of agency thus supplied, in whole or in part, during the last year, has been 1,050.

Of the missionaries, 494 were in commission at the commencement of the year. Of these, a number not yet ascertained have ceased to require the aid of the society, being now wholly sustained by the people whom they serve, or are employed in other fields where aid is necessary, and five of our number have been removed by death. The new appointments of missionaries not before in commission, have been 198.

Additions to Churches, etc.—The number reported as added to the churches aided, since the last anniversary, making proper allowance for imperfection of reports, is about 4,500, viz. 1,500 by letter, and 3,000 by examination on profession of their faith. Many of the churches, though a less number than in some former years, have been blessed with special revivals of religion, and the probable number of conversions under the labors of our missionaries, is more than 3,000.

The Sabbath schools reported embrace not less than 40,000 scholars, and the Bible classes not less than 12,000 pupils of all ages.

The number of subscribers to the principle of total abstinence from the use of intoxicating liquors as a drink, reported by the missionaries on the fields of their labor, is more than 70,000.

Receipts and Expenditures.—The total amount of receipts during the year was \$88,863 22; being \$9,951 78 more than the receipts of the preceding year. The disburse-

ments of the year were \$83,394 23. Of the receipts \$23,217 19 were from the State of Massachusetts; \$9,537 93 from the State of Connecticut; \$7,602 35 from the State of Maine; \$5,380 37 from New Hampshire; and \$9,961 11 from the central and western agencies in the State of New York.

Comparative Results.—The following table shows the results of the last year in several particulars, compared with those of preceding years—

	First year.	Fifth year.	Ninth year.
Receipts,	\$18,130 76	\$48,194 73	\$88,863 22
Expenditures,	13,984 17	47,247 60	83,394 23
Number of missionaries,	169	463	719
Number not before in commission,	68	164	198
Congregations and mission districts,	196	577	1,050
Sabbath schools reported,	Not rep.	500	40,000*
Bible classes rep.	Not rep.	200	12,000*
Years of labor performed,	110	294	428
Additions to churches reported,	Not rep.	2,532	3,000
Auxiliary societies and associations,	Not rep.	385	

* Scholars or pupils.

Summary Review.—At the time of its organization, in 1826, the society assumed the support of 101 missionaries, who had been previously appointed, and whose labors were extended to 130 congregations and missionary districts.

From our table of comparative results, it appears that the annual number of missionaries and agents employed, has been increased from 101 to 719, and the number of congregations and missionary districts aided has been increased from 130 to 1,050.

It appears also from the same table, that the whole number of different individuals, who have been employed by the society, as missionaries and agents, since its commencement, nine years ago, has been 1,421, this being the number of new appointments reported within the nine years. The average length of time which each of these missionaries and agents has labored in the service of the society has been one year eleven months and a fraction, making in all 2,726 years, which is the actual amount of ministerial labor report-

ed as having been performed within the nine years.

The probable number of congregations and missionary districts, to which the labors of these missionaries have been extended, with more or less permanency, has been from 1,600 to 2,000.

Under their ministry, making proper allowance for deficiencies of reports, 25,000 have been added to the churches on profession of their faith.

The number of hopeful conversions on the same fields has probably exceeded 25,000. Many of these have united with other churches not aided by the society, and some have chosen a connection with other denominations.

There have been annually instructed in Sabbath schools, under the care of our missionaries, from 10,000 to 40,000 children and youth, and in Bible classes from 2,000 to 12,000, of all ages.

PROCEEDINGS OF THE EIGHTH TRIENNIAL MEETING OF THE BAPTIST GENERAL CONVENTION.

THE meeting was held in Richmond, Va. from April 29th to May 2d, 1835. The report of the Board of Managers and the business growing out of it, occupied most of the time and attention of the meeting, and relates principally to missions among the unevangelized nations. The following is a summary view of the several missions—

Cherokees, (East of the Mississippi).—One station, one missionary, one male and two female assistants, two native preachers, and two exhorters; also a flourishing school, and a church of 227; of whom 16 have been added during the year.

Indians in Michigan Territory.—Two stations, three missionaries, one male and three female assistants; three schools, and two churches, one having 45 members.

Indians in New York.—One station, one teacher, two female assistants, with a school and church.

Shawanoes, Delawares, Otoes, and Omahas.—Three stations, two missionaries, three male and five female assistants; also three schools.

Creeks.—One station, one missionary, three female assistants, one native preacher, a church of 80 members, and a school of 12 pupils.

Cherokees, (west of the Mississippi).—One station, one missionary, and a church of 22 members.

Choctaws.—One native preacher.

Hayti.—One missionary about to be sent.

France.—Two missionaries, and one female assistant.

Liberia.—Two missionaries appointed and about to embark.

Burmah.—Five stations, with three others at which there are native preachers or teach-

ers, nine missionaries, four male and twelve female assistants, and 22 native preachers and assistants. The whole number received to the church is 597, of whom 153 are foreigners.

Siam.—One station, two missionaries and their wives.

Finances.—The expenditures for the year were \$54,917 46. The receipts were \$51,564 28.

The report states that there are under the direction of the Board,—

Missionary stations,	25
Missionaries, including printers, teachers, and females,	79
Native preachers, catechists, etc., (about)	40
Churches,	18
Church members, (about)	1,350
Scholars, (about)	600
Printing presses,	5

NINETEENTH REPORT OF THE AMERICAN EDUCATION SOCIETY.

Colleges and Theological Seminaries.—

There are now 82 colleges and 30 theological seminaries in the United States. Of these colleges 46 have been erected since the formation of the American Education Society, and most of them with a view to increasing the number of ministers, and to some extent in the way of charitable education.

Number of Beneficiaries.—Appropriations have been made to young men of different evangelical denominations from every state in the Union. The whole number aided since the formation of the society, is 2,258. The number assisted in each succeeding year is as follows, 7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040. Of those who have received aid from the funds of the society, since the last annual meeting, which was held in the city of New York, 200 were connected with 17 theological seminaries, 538 with 37 colleges, 302 with 98 academies and public schools—making in all 1,040 young men, connected with 152 institutions. Of these 478 have been assisted at 84 institutions within the bounds of the Presbyterian and Western Education Societies. The number of new beneficiaries during the year is 300—a larger number than was admitted in any preceding year.—The average granted to each is about 53 dollars.

Number entered the Ministry.—The number of ministers raised up through the instrumentality of this society, is probably not far from 700. About 100 of these have entered the field of labor the last year.

Deceased.—*Patronage withheld*.—Of the beneficiaries of this society, three only, a very small proportion in comparison with the number assisted, have, during the year, been cut down by the shafts of death.—With deep regret we are compelled to say that during the year the names of fifteen have, for various reasons, been stricken from the list of beneficiaries.

Receipts.—From the treasurer's report, it appears that the receipts, during the year, have been \$83,062 70, over \$25,000 more than in any preceding year. Of this

sum, \$66,589 90 are for current use, and \$16,472 80 for the scholarship fund. There have been raised within the Presbyterian church \$25,289, and the remainder \$57,773 70 have been received from the New England States. To \$66,589 90, add \$6,000 by vote of the directors transferred from the original fund to the current fund for present use—amount of the sale of real estate, bequeathed, for the general purposes of the society, and the amount will be \$72,589 90—total of receipts for present use.—The amount received by legacies the last year, is \$27,010 38. Of this sum \$15,472 80 were from the Rev. Ebenezer Porter, D. D., of Andover, \$1,000 from Isaac Warren, Esq., of Charlestown, \$9,877 58, from Joseph Abbott, Esq., of Ellington, Con., and \$660 from other persons.

Refunded.—Fifty individuals have the last year refunded \$2,957 14, thus helping to replenish the treasury of the Lord, and carrying forward this great cause of benevolent effort. The whole amount refunded by beneficiaries, during the last eleven years, is \$14,111 16.

Expenditures, for the year, amounted to \$68,443 32, exclusive of a debt of \$5,225 71, all but \$1,079 13 of which has been paid.

Amount earned by the beneficiaries during the last year, by teaching schools, manual labor, etc., was \$29,329. The whole amount for the last nine years is \$132,623.

Obligations cancelled.—Nineteen beneficiaries have asked for a release from their pecuniary obligations according to the rules of the society, and their request has been granted. Of these, five were foreign missionaries, ten home missionaries, and four pastors of feeble churches in peculiarly depressed condition.

The conclusion of the report contains the following estimates and remarks—

The claims of this institution must be more deeply, and more generally felt. Christians must look abroad and behold the desolations of Zion in our own country. They must survey the multitudes in heathen lands, who are perishing for lack of knowledge. They must behold a world lying in wickedness, and their eyes must affect their hearts. With fervency and importunity, they must address to heaven the prayer of faith, that the Lord of the harvest would send forth laborers into his harvest. They must, too, increase their efforts to seek out pious youth of good promise, and induce them to prepare for the sacred office. They must enter upon this business with deep seriousness, viewing it to be of vital importance, and feeling that they are accountable to God for the discharge of this duty. There are now, in the United States, 1,900,000 males between 14 and 30 years of age. One in fifteen, or 126,000, may be considered pious. One in ten, or 12,600, ought to prepare for the ministry. Of these 12,600 males, there are 8,400 between the age of 14 and of 24. These, generally speaking, ought to take a regular

collegiate and theological course to qualify themselves for the ministry. Of these also, 2,940 are between the age of 24 and of 28. These, probably, ought to take a shorter course of education, that is, attend to the study of the languages and other important branches two or three years at some academy, and then pursue the study of divinity regularly at some theological seminary. And of this class too, there are between the age of 28 and of 30, 1,260, who, by reason of their advanced age, ought not to pass through a regular course of education either at college or at a theological seminary, but to study divinity with some private clergyman, a year or two, and then enter upon the ministry of Christ. If there should be any subtraction from this number on account of domestic connection, or peculiar engagements in secular concerns, (as perhaps there should be,) this subtraction may be supplied from those over 30 years of age, who ought, in this way to prepare for the ministry. Some few of those who entered on the work of preaching the gospel at this time of life, have become eminent in their profession, as John Newton and others. Of the 12,600 not 4,000—not one third—are preparing to preach the gospel of Christ! This ought not so to be. Awful responsibility and guilt rest somewhere. Is there a church of Christ, that has not some of the description mentioned, who, if encouraged to come forward, would prove valuable laborers in the vineyard of the Lord?

REPORT OF THE BOARD OF EDUCATION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Obligations of the Church.—As preaching is the great means of evangelizing the world, so it is as much the duty of the church, first to furnish, then to train, and lastly, to send forth her ministering sons, as it is of those sons to preach. She is the mother of the ministers of Christ. They are born in Zion, and must come forth from her ample bosom, having been trained under her tutelary care, or the world will never have the gospel preached to it. In this momentous service, the church of God has never adequately felt her responsibility, or discharged her obligations, since the days of the apostles. It is to be esteemed one of the most hopeful tokens of the present age, that the people of the Lord are beginning to feel the weight of this great subject, and to intercede with God for the gift of a sufficient number of holy and able ministers of the New Testament to preach the gospel to every creature. In answer to her intercessions, the Lord of the harvest has already been pleased to convert, and call to prepare for the sacred office, a host of youth in the American church, never equalled in number at any given time, and we will add, never surpassed in qualifications. It is as an humble auxiliary in the important work of training these candidates for the sacred office, that your Board of Education, acting by the authority of the Presbyterian Church, has been occupied during the year, which has now come to a close.

Beneficiaries.—

Number of candidates under the care of the Board during the year,	541
In immediate connection with the Board,	552
Under the care of auxiliaries,	89—641
Of the above there are under private tuition and in academies,	244
In colleges,	242
In theological seminaries,	66
Students under the care of auxiliaries, names not reported,	89—641

These institutions are located as follows:

In New England,	4
New York, New Jersey, Pennsylvania,	65
Delaware, and Maryland,	26
Southern Atlantic states,	33
Western states,	128
Total institutions,	

Accurate information as to the number of candidates under the care of the auxiliaries cannot be obtained. The number is, without doubt, double that which is reported. Though nearly fifty presbyteries have declared themselves auxiliaries, but few reports have been received. These auxiliaries report fifty candidates who are sustaining themselves.

As to the number devoted to the foreign missionary field, the Board has no minutely accurate information. It is estimated that the class thinking of this service is steadily increasing. The number licensed to preach since the last report was presented is much larger than the returns of last year. Probably not less than fifty have received license; and the number is rapidly growing. Four have suspended study on account of ill health. Three have declined receiving further aid from the Board, and are sustaining themselves. Three have been dismissed for breaking the rules of the Board; one for immorality; four for incapacity. One has been transferred to the American Education Society; and four have died.

Receipts and Expenditures.—Cash received from all sources, during the year ending May 15, \$37,038 49; which with \$8,938 01, received by auxiliaries and disbursed by them, makes the whole amount received by the Board and its auxiliaries to be \$46,016 50. The expenditures of the Board and its auxiliaries, including payments for liquidating the debt, amounted to the same sum.

Demand for Ministers.—What then is the work to be done? The number of our fellow-men now ignorant of the gospel cannot be definitely ascertained. The common estimate, which fixes the number of pagans and Mohammedans at 600,000,000, is probably not far from correct. The number of Papists, and other nominal Christians, who are almost without exception destitute of the Bible, and of the spirit of Christianity, is about 150,000,000. The whole number is 750,000,000. These must all, without exception, receive the gospel. They must be instructed in all the essential doctrines of Christianity, or furnished with the means of acquiring a knowledge of those doctrines themselves. A Bible must be placed in every family; and men, capable of guiding them to a right understanding of the Scriptures, must be sent forth or raised up

among them, in sufficient numbers to make known the gospel to every individual.

This is the work to be done.

How soon can it be done? In attempting to answer this question, we would not estimate the work too low, nor the ability of Christians too high.

The number of those to whom the gospel is to be made known, we have supposed to be 750,000,000. This is considerably above the average estimate of the geographers. Take also the highest estimate of the proportionate number of families, and of missionaries wanted. Allow only five persons to a family, and a missionary to every twenty thousand souls; making the number of families one hundred and fifty million, and that of missionaries wanted, thirty-seven thousand five hundred.

Suppose the United States to contain one third of the whole number of Christians in the world; and that they are able to do twice as much in this work as Christians in other countries, in proportion to their number. Christians in the United States, then, have half of the whole work to perform—the one third of the whole number of Christians here being supposed able to do as much as the two thirds in other countries. They have seventy-five million families to supply with Bibles, and eighteen thousand seven hundred and fifty missionaries to provide and support. As soon as they can do this, Christians in other countries can supply the remaining half of the entire population of the globe, and the gospel be made known to every dweller on the earth.

ELEVENTH REPORT OF THE AMERICAN SUNDAY-SCHOOL UNION.

Receipts and Expenditures.—The receipts during the year, from all sources, were \$92,000; of which \$37,000 were donations, being \$1,600 less than last year; and \$40,000 for the sale of books. The expenditures during the year, including loans repaid, were \$92,000. The object of the managers is to conduct the business of the establishment, and regulate the price of books in such a manner that the establishment shall support itself.

Of the donations \$8,127 65 were received from seventeen states, for Sunday-schools in the *Valley of the Mississippi*; and \$12,496 44 were paid by the society for that object. Nine missionaries were employed in this field in establishing and sustaining schools, the time spent by each averaging eight and a half months. The decline and discontinuance of many of the schools established under the resolution of 1830, was early foreseen and predicted. It was fully understood and distinctly stated, in the seventh and eighth reports of your Board, that without an efficient system of visitation and superintendence, no reasonable expectation of their permanency could be entertained. To support such a system would require at least from \$50,000 to \$60,000 per annum, including the salaries and expenses of missionaries, and the gratuitous distribution of books, which in many cases would be indis-

pensable. So far from being sustained in such an effort, we have been compelled to go in advance of our means to do what has been done.

For establishing schools in the *Southern States* \$9,053 74 have been received from fifteen states. Sixteen missionaries have been employed in this field.

For *foreign mission stations* \$1,532 71 have been received and appropriated, and the demands for greatly increased appropriations in this department, are very urgent from almost every part of the world.

For the *general purposes* of the society, the donations have been \$8,309 75 from 22 states; and there have been paid out on the same account to missionaries and agents \$5,634 01. Donations of books, journals, etc., \$506 92. To the New York Sunday School Union, (part of the collections in that city, as by agreement,) \$861 29. Discounts, expenses of meetings, etc., \$47 57.

Schools.—Not one fifth of our auxiliaries have made the required return of the condition of their schools. Of course, any estimate respecting numbers, etc., must be entirely vague and unsatisfactory. The few reports which have been received, show an increase of 705 schools, 4,677 teachers, and 33,847 pupils, and three thousand supposed conversions.

Sunday-school Journal.—In accordance with the suggestion in our last report, the Sunday-school Journal has been reduced in size and price; and whatever regret may have been felt that such a measure was necessary, it is believed that the change has given general satisfaction.

New Publications.—The new publications of the year (between sixty and seventy in number,) are submitted to the society in the full persuasion that, as a whole, they present a greater variety, and a more original, elevated

and evangelical character than the publications of any former year.

A descriptive catalogue of all our books, making a volume of 120 pages 16mo. has just been issued. Great care and labor have been given to the preparation of it, and its value to all who have occasion to purchase or use them is sufficiently obvious.

Writers, Evidence of Advancement, etc.—

We are happy to say that some of the purest and most elevated minds in our country are turned to the preparation of books for our purposes. We have paid for copy-rights only, during the last year, more than half as much as we paid ten years ago for all our stereotype work, paper, printing, and binding; and as another interesting evidence of our advance, we may state, that at that time our publications were chiefly reprints from the London press; now, they reprint from ours. We could wish our debt a thousand fold larger, that we might pay it in such a currency.

Character, Price, etc. of our Books.—We do know that no books are found in the market at so low a price as those we publish: and we do know that, as a whole, they form the most complete collection of juvenile religious library books that can be found upon the face of the earth. They are fitted to children and youth of all classes and characters: they have nothing in them offensive to denominational, sectional, or political preferences or prejudices. They are prepared upon the principle, that as a perfect christian character can be formed in which no denominational trait can be recognized; so a book, exhibiting the simple, saving truths of the gospel, may be made acceptable to any and every christian mind. Why then should they not be found in the hands of every child that can read them, from border to border, through the whole length and breadth of our land?

Miscellaneous.

RELIGION IN CHINA.

THE following essay on the State religion of China is taken from the Chinese Repository.

Religion of the State.—The Chinese have no generic term for religion. The word *keaou*, which means to teach, or the things taught, doctrine or instruction, is indeed applied by them to the religious sects of Taou and Budha, as well as to the ethical sect of Confucius. And they apply this same word also to Mohammedans and Christians. But they do not apply it to the *state religion*; for that does not consist of doctrines which are to be taught, learned, and believed; but of rites and ceremonies. It is entirely a 'bodily service,' which, however, tacitly implies the belief of some opinions; though to have correct opinions, according to some prescribed rule or articles of faith, forms no part of the system. The state religion, as practised by the court

at Peking and by the provincial governments, is contained in the code of laws, called *Ta tsing hwuyteen*, and in the *Ta tsing leuhle*, under the head *te*, rules of propriety and decorum or rites and ceremonies, and in the subordinate division *tse sze*, sacrifices and offerings. From these two works we shall briefly specify; 1st, the persons or things to whom these sacrifices are presented, or the objects of governmental worship; 2d, the ministers or priests, who offer these sacrifices, and the preparation required of them for the performance of this religious service; 3d, the sacrifices and offerings, the times of presenting them and the ceremonies accompanying them: and, 4th, the penalties for informality, or defective performance of the state religion.

Objects of governmental worship.—First, we are to speak concerning the objects of worship, or things to which sacrifices are offered. These are chiefly things, although

persons are also included. The state sacrifices are divided into three classes; first, the great sacrifices, second, the medium sacrifices; and third, the little sacrifices.

The writer then proceeds to enumerate thirty classes of objects which are worshipped, and to which sacrifices are offered by the Chinese government; among which are, heaven, earth, ancestors, sun, moon, stars, the manes of former kings, statesmen, scholars, philanthropists, etc., clouds, rain, wind, thunder, the five great mountains of China, the ocean, rivers, military flags and banners, gods of roads, cannon, and gates, and the north pole.

From this specimen it is apparent that in the Chinese state religion, the material universe, as a whole, and in detail, is worshipped; and that subordinate thereto, they have gods celestial, and terrestrial, and ghosts infernal; that they worship the work of their own hands, not only as images of persons or things divine, but human workmanship for earthly purposes, as in flags and banners, and destructive cannon. That the material universe is the object of worship appears not only from the names of those several parts which have been given above; but also from other circumstances. Thus the imperial high priest, when he worships heaven, wears robes of azure color, in allusion to the sky. When he worships the earth, his robes are yellow to represent the clay of this earthly clod. When the sun is the object, his dress is red, and for the moon, he wears a pale white. The kings, nobles, and centenary of official hierophants wear their court dresses. The altar on which to sacrifice to heaven is round, to represent heaven; this is expressly said. The altar on which the sacrifices to the earth are laid, is square; whether for the same wise reason or not, is not affirmed. The "prayer-boards," *chuhpan*, are of various colors for the same reason as the emperor's robes. In the worship of the heavens, an azure ground with vermilion letters is used; in the worship of earth, a yellow ground is used with black characters; for the worship of ancestors, a white ground is required with black characters; for the sun, a carnation, with vermilion characters; and for the moon, a white ground with black characters.

Ministers or priests.—We proceed now to the second part of our subject, and notice the sacred persons who perform the rites of sacrifice. The priests of the Chinese state religion are the emperor himself, who is the high priest, the 'pontifex maximus'; and subordinate to him, the kings, nobles, statesmen, and *pih kwan*, (as they phrase it,) the centenary or crowd of civil and military officers. The *joo keaou*, or sect of philosophers, monopolize both the civil and sacred functions. At the grand state worship of nature, neither priests nor women are admitted; and it is only when the sacrifice to the patroness of silk manufactures takes place by itself, that the empress

and the several grades of imperial concubines, princesses, etc., may take a part.

It is required of the Chinese hierophants, that they be free from any recent legal crime, and not in mourning for the dead. For the first order of sacrifices they are required to prepare themselves by ablutions, a change of garments, a vow, and a fast of three days. During this space of time they must occupy a clean chamber, and abstain; 1st, from judging criminals; 2d, from being present at a feast; 3d, from listening to music; 4th, from cohabitation with wives or concubines; 5th, from inquiries about the sick; 6th, from mourning for the dead; 7th, from wine; and 8th, from eating onions, leeks, or garlic. "For," says the annotator, "sickness and death defile, while banqueting and feasting dissipate the mind, and unfit it for holding communion with the gods."

Offerings and Ceremonies.—The victims sacrificed and the things offered, form our third topic. The animal or bloody sacrifices for heaven and earth are divided into the four following classes: 1st, a heifer or new tsze, 'a cow's child'; 2d, a bullock or new foo, 'a cow's father'; 3d, oxen generally; 4th, sheep or pigs. The Chinese require that the victims should be whole and sound, and they prefer an azure-black color. For the grand sacrifices the victims are to be purified nine decades or cleansed ninety days; for the medium classes, three decades; and for the herd or flock of sacrifices, one decade, or ten days. We do not perceive any ceremonies connected with killing the victims. There are no wreaths or garlands as there were among the Greeks, nor as among the Jews any sprinkling of blood, particularly mentioned. The victims seem to be simply butchered the day before they are to be offered and dressed, we rather think, ready to be distributed (after being laid on the altar,) among the hungry participants of the *tsu fuh jow*, 'the sacrificial blessed flesh,' which the civil and military priesthood will no doubt relish after a three days' fast. The times of sacrifice are specified as follows. Those to heaven are offered on the day of the winter solstice; those on earth, on the day of the summer solstice; and the others at regularly appointed times, which it is not important to detail in this sketch.

The ceremonies of this grand worship of nature, this 'natural religion,' consist in bowing, kneeling, and knocking the head against the ground, or in Chinese, *pae*, *kwei*, *kow*. In those sacrifices in which the emperor officiates, in propria persona, he never knocks his head against the ground. What he requires of the greatest monarch on earth, he will not give to the greatest, 'supremest' thing that he worships. The three kneelings and nine knockings of the head against the ground he turns into three kneelings and nine bows. The *kow* or the *pae*, i. e. the knocking or the bowing seems to make a material or rather a feeling difference in the estimation of his majesty.

Penalty of informality.—The last topic upon which we proposed to remark, is the penalty

of informality. The punishment annexed to the neglect of due preparation, imperfect victims, etc., is either forfeiture of salary for a month or longer, or a specified number of blows with the bamboo, which can be avoided by the payment of a very small sum of money. There is not the least allusion to any displeasure of the things or beings worshipped. There is nothing to be feared but man's wrath; nothing but a forfeiture or a fine. The fines in these cases are rated according to the number of blows adjudged to the delinquent. But while such is the easy penalty of these philosophical legislators and hierophants in cases where they themselves offend; the case is far different if any of the common people presume to arrogate the right of worshipping heaven and announcing their affairs thereto, or of lighting lamps to the seven stars of ursa major, etc.; they shall be punished, *bona fide*, with eighty blows or strangulation. For the state religion, and the objects of worship proper for monarchs and philosophers are not to be desecrated and dishonored by vulgar adoration. Ye vulgar plebeians, go and worship things suited to your station; arrogate not the right of worshipping the supreme powers!

Thus we have given a sketch of the state religion of China; and though incomplete, yet it is faithful, so far as it goes. And in view of the whole subject we would say one word to the deist, the Romanist, the conformist, and the voluntary Christian of the western world. To the deist we say, look at Chinese deism. Say, is it such as you approve? Or does it require some revelation, direct or indirect, to set it right? To the Romanist we say, if you may worship departed saints or worthies, or pray to either with the greater or lesser prayer, why may not the Chinese and pagan do the same? To the conformist we say, look at your state religion and state establishments. Will you advise us to conform in the event of our filling an official station? Shall we obey the majority? Shall we submit to the throne? Or shall we be dissenters in China? To the voluntary Christian we say, rejoice, and be grateful; adore and bless Jehovah, your maker, your father, your Savior, and your friend, for the revelation of himself which he has sent and induced you to receive. And since the grant is universal, and the last command of Jesus binding on all his servants, use the means which he gives you, to diffuse the knowledge of the Lord throughout the whole extent of creation.

PROPAGATION OF THE GOSPEL IN CHINA.

THE following article is taken from the same source as the preceding, and shows what views are entertained by persons laboring in or near this extensive and interesting field for christian exertion, respecting the progress made, the difficulties to be encountered, and the encouragements to perseverance.

It is now twenty-seven years since the first protestant missionary arrived in China. During this period, almost all other missions in the world have made rapid progress, whilst we have still to look with sorrow, but not with despair, upon an empire which demands nearly as many laborers as the collective population of all the other pagan nations. No gloomy thoughts, however, obscure our faith; no, we rejoice in hope; we believe in the Son of God, to whom all the nations, the Chinese included, are given for an inheritance. We have also a more sure word of prophecy, whereunto we do well to take heed, as unto a light shining in a dark place, until the day dawn and the day-star arise in our hearts. We are desirous to aid the great cause by our feeble exertions, and with help from God to labor to the last. But in so large a sphere of usefulness, where so many millions are to be reclaimed from the thralldom of sin and death, we would lose all anxious thoughts for ourselves in deeper anxiety for others; and be indifferent about human praise and disapprobation, fixing a steady eye upon the great Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Let all who are engaged in this arduous enterprise, adopt the peculiar characteristics of the apostle John, as their creed, and subscribe to his first epistle as the rule to regulate their conduct towards each other. By so doing, they will daily wax stronger and stronger;—form one body strongly cemented by Christian love; and, acting with unanimity, will present a formidable barrier against the attacks of the prince of this world. So far as individual relationship is concerned we can never act better, and may God implant in our bosoms a holy desire to exemplify those precepts, which we are advancing to those who are perishing for lack of vision. Let us use the talent and grace bestowed upon us, to the utmost of our strength, and in studying unity of design, render the work more effective. Delusive are the hopes of success founded upon ourselves: we know the rock upon which the Jesuits suffered shipwreck, and therefore let us steer wide from their course, to escape a similar disaster.

Unhappily a fear of arousing the jealousy of the Chinese government has considerably paralyzed our efforts. We have trembled at the persecutions which the Romanists underwent, in which the religion of the 'Lord of heaven' was proscribed; and we naturally feared that the pure gospel would share the same fate. In consulting, however, the history of the church of Christ, we find persecution usually ensued, after the word of God had taken root; but as long as the germ was still invisible, or just sent forth its tender shoots, the mighty hand of the great Husbandman has checked the machinations of the wicked, for the destruction of the tender plant. We may safely trust that this will also be the case in China. The Lord is faithful, and can cover

us with the wings of his almighty protection. In his strength we may venture to proclaim the gospel boldly, and to disseminate it to the remotest provinces of this wide empire. Let us not be stumbled if our plans for the welfare of China miscarry; the Lord will show other ways, more conducive to the interests of his kingdom, and surely amplify the field of our operations. If we only possess a faith founded upon the Rock of Ages, and pursue the good work with christian energy and perseverance, we shall very soon see the effects. Timidity in a good cause is not honorable; we have an almighty Lord, who has promised to be with his faithful messengers to the end of the world. Upon this let us rely in times of trouble, and under the most distressing circumstances, he will never forsake us.

We expected, that long before this time, some men full of faith and the Holy Ghost would have stood forth as candidates for the christian missions in the maritime provinces. There is nothing Utopian in such a proposal. Did not the first Moravian missionaries, when they were requested to become slaves in order to instruct the negroes upon Antigua and St. Thomas, willingly consent to such a proposition? What had the first missions in Hindostan and Africa to suffer? What the heralds of salvation to endure in Greenland and Labrador? Did they not conquer by the power of the Author and Finisher of our faith? Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, (viz. timidity,) and let us run with patience the race set before us.

It is true our numbers are still very insignificant; the churches of Christ at home have shared in the general apprehension that nothing can be done for China in the way of openly preaching the gospel, previous to a general revolution in this empire; but it is most delightful to observe that so unfounded an opinion is on the wane. We shall there-

fore hope very soon to see able and faithful men in the field,—such men as are wanted for pioneers.

Though it may be urged, that little has been done, it must also be remembered that the last year has been rich in blessings. More Christian books perhaps have been distributed in several provinces, than the whole number of several preceding years taken together. The system of a timid procedure has been overthrown by facts, and we may at least venture to promulgate the gospel in four provinces, without incurring any danger from the government or the people themselves. We do not glory in these recent events as the work of man; but in the dust adore our gracious Savior for having removed the obstacles and opened the door for the entrance of the gospel. It is a sacred pledge of protection, and an intimation that we may push on without being dismayed, and increase our exertions at least three fold annually. For this purpose let all missionaries co-operate with each other, and when success crowns our labors, let none be elated, but rather remember that much is still to be done and little already accomplished. We possess in many respects greater advantages than any other mission, and we can reckon upon the special help of the great God, who in these latter times will have mercy upon China. Let us then go on, increase in faith and works of love, being persuaded that our work in the Lord will not be in vain. We anticipate that glorious time when at least every large city of China will possess a preacher of the gospel, and we are convinced that this will soon take place, if we only improve the present time. Let not our successors throw upon us the blame of having too long deferred the great work; may we rather be enabled to prepare the way for them, marching boldly forth, so that they may follow in our footsteps, and complete the work which we have begun.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE FROM THE MISSIONS.

CEYLON.—The ship *Georgia*, capt. Spaulding, which sailed from Boston, November 4th, having on board Rev. Alanson C. Hall and wife, destined to the Ceylon mission, under the patronage of the Board, and the Rev. Messrs. Wilson and Newton, and their wives, and Miss Davis, connected with the Western Foreign Mission Society, destined to the mission among the Seiks in Northern India, arrived at Diamond Harbor, sixty miles from Calcutta, on the 22d of February, after a very favorable passage of 110 days. A letter, dated February 24th, states that they expected to reach Calcutta the following day.

SANDWICH ISLANDS.—Mrs. Shepard, widow of the late Mr. Stephen Shepard, printer to the Sandwich Islands mission, arrived at New London, Conn., June 31st in the barque *Don Quixote*, captain Paty, after a voyage of about six months. Mrs. Shepard was accompanied by her three children.

EXTRACTS FROM CORRESPONDENCE.

THE minister of a small town in Massachusetts, writing to one of the Secretaries of the Board, says—

I send enclosed \$50 to constitute me an Honorary Member of the Board. This money has been collected at our monthly concert for

prayer, and was presented to me by the contributors, to be forwarded to the Board for the object above specified.

I am happy to say that there has been a growing interest among my people in the cause of missions during the year past. The cause lies near my own heart, and I often feel like sitting at the feet of the humblest of my brethren who are permitted to labor among the heathen. You know some of my former feelings on this subject; I can now assure you, after one year's residence among a people whose kindness and whose affection has greatly endeared me to them, that the toil and self-denial of a missionary at times appear more desirable than the quiet of a settled minister. My attachment to the cause I hope is increasing. I tell my people I shall never cease urging upon them the claims of the heathen, so long as there remain heathen to be blessed by their prayers and charities. At our monthly concert I have labored to give a history of the different missionary stations under the direction of the Board. It has cost me much labor, when added to my other daily labors, but I have been more than repaid for the effort. The subject has interested the people, and made our concerts crowded in comparison with other meetings. In former years they contributed from \$10 to \$15; this year not less than \$90. They have increased also their yearly subscriptions. Though my salary at present is small, I am determined to try to persuade my people to give to the missionary cause enough to make up a handsome salary; then I hope to be contented.

Here I would mention one fact in regard to our monthly concert for prayer. The first concert, in January last, was the means of awaking one member of my congregation to a sense of his sins. He has since made a public profession of religion. He is the father of several children, and now daily brings them around the family altar. While we think and talk and pray for the heathen, God remembers us.

It is proper to say that the writer of the preceding extract manifests an interest in the other objects of christian benevolence similar to that which he here expresses in missions to the heathen; and while he very frequently brings forward the latter object in his sermons and exhortations, he also preaches on the others, not only to his own people but to other congregations which he providentially visits; and not only when he desires to obtain donations, but in the common course of ministerial labor, as if these were topics on which he desired to hold communion with his fellow Christians, merely for the sake of the profit and pleasure the contemplation of them affords.

Might not the christian community become more cordially interested in these subjects, if ministers would preach upon them occasion-

ally when they were not asking for contributions, so that the introduction of them might not always be associated with solicitations for money? Are not the kingdom of Christ, as affected by the operations of christian benevolence, and the duty of his followers with reference to them, suitable topics for common ministerial instruction and exhortation?

NOTICE TO RELATIVES AND FRIENDS OF
MISSIONARIES OF THE BOARD IN FOR-
EIGN LANDS.

ALL persons who desire to send letters, periodicals, boxes of goods, or packages of any kind, to the missionaries of the Board in foreign lands, are requested to forward such communications or packages to the "*Care of Henry Hill, Treasurer, Missionary Rooms, 28 Cornhill, Boston, Mass.*;" or, if it be found much more convenient, they may forward such things to the "*Care of Jesse Talbot, Brick-Church Chapel, Nassau Street, New York.*" Whatever may be received in this manner, will be forwarded to the missionary station to which it is destined by the earliest opportunity.

The inquiry is often made, When will there be an opportunity to send to Bombay, or Beyroot, or the Sandwich Islands? etc. The reply which must generally be given is, We do not know. As information respecting the sailing of vessels to foreign ports is frequently received only a day or two, or perhaps a few hours before they actually sail, they who wish to send communications or packages to their friends abroad, should, whenever they are ready, forward them to the Missionary Rooms, as directed above, to remain there in readiness to be sent by the earliest conveyance.

Many of the most valuable papers and other periodicals published in this country, together with numerous books, deemed most important for the improvement of the mind and heart, and supposed to furnish missionaries with the best helps for prosecuting their studies and labors in preparing the Scriptures, religious tracts, and school books, in the languages of the nations where they are, are forwarded to them. All the missions are supplied with libraries in a good degree adequate to their wants. Any valuable books or periodicals which the relatives or friends of missionaries may desire to send to them, will be gratefully received and forwarded by the officers of the Board.

Donations,

FROM JUNE 11TH, TO JULY 10TH,
INCLUSIVE.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York city, Tr.	
Union Village, Asso. in R. D. chh.	68 50
<i>Addison co. Vt. Aux. So. E. Brewster, Tr.</i>	
Cornwall, Mon. con.	6 00
Salisbury, Contrib. in cong. chh.	10 00—16 00
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Genoa, Mon. con. in 1st presb. cong.	13 50
Port Byron, Mon. con.	6 00—19 50
<i>Berkshire co. Ms. Aux. So. R. Colton, Tr.</i>	
Contrib. at ann. meeting,	55 14
Becket, La.	8 10
Dalton, Gent. 45,53; mon. con.	
20,51;	66 04
Egremont,	15 19
Great Barrington, Gent. 19,05;	
la. 25 50;	44 55
Hinsdale, Gent. 59; la. 36; juv.	
so. 5;	100 00
Lanesboro', Gent. and la.	37 14
Lee, Gent. 89,76; la. 48,17;	137 93
Lenox, Gent. and la. 84,73; mon.	
con. 12,04;	96 77
N. Marlboro', Gent. 5; la. 41,60;	46 60
Peru, Gent. 29 30; la. 15,13;	44 43
Pittsfield, Gent. and la.	338 12
Richmond, Gent. and la.	43 32
Sandisfield, Gent. 30; la. 34; (of	
which to constitute Rev. PLATT	
T. HOLLEY an Honorary Mem-	
ber of the Board, 50;)	64 00
Sheffield, Gent. 53,17; la. 40,65;	93 82
Stockbridge, Gent. 55,73; la. 45,46;	101 19
North,	45 19
Tyringham, Gent. 10,88; la. 14,89;	
D. McC. 2;	27 77
North,	5 61
Washington, 3,08; Rev. C. K. 2;	
Rev. E. J. 3;	8 08
West Stockbridge,	14 70
Village,	14 00
Williamstown, Gent. 65; la. 71,11;	136 11
Windsor, Gent. 32; la. 37,72;	69 72
	1,613 52
Ded. note of broken bank,	1 00—1,612 52
<i>Central aux. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
Canandaigua, A balance,	7 28
Pennyan,	62 90—70 18
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Baldwin, Fem. Jews asso. for Jews,	4 00
Falmouth, 1st par. Mon. con. 6;	
N. Merrill, 10;	16 00
New Gloucester, Gent.	14 00
North Yarmouth, 2d par. Mon.	
con. 15,70; Young men's pray.	
circle, 10; gent. 20; la. 30;	75 70
1st par. Gent. 27,50; la. (of	
which fr. Mrs. H. P. Buxton	
for Gilman Brown Cressy at	
Batticotta, 20; for Curtis	
Woodbury at do. 20; 50,72;	78 22
Poland, Gent.	10 37
Portland, La. 73,81; Rev. E. K. 1;	74 81
Pownal, Gent.	14 00
South Bridgeton, Mon. con.	15 00
White Cliff, Hesper,	1 00
Windham, Mon. con.	8 00—311 10
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Beverly, La.	27 25
Salem, Tab. so. Gent. 107,81;	
S. so. United mon. con. 8; do.	
in Crombie-st. chh. 9,50;	125 31—152 56
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catakill, Mon. con. in presb. chh.	38 00
East Durham, D. Baldwin, 10; E.	
Strong, 5;	15 00
Greenville, Coll. in presb. chh.	17 81—70 81
<i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i>	
A friend,	1 14

Chickopee Factory, Gent. and la.	
65; R. and A. Jewell, av. of	
gold necklaces, 13;	78 00
Feeding Hills, Mon. con. 3,53;	
cong. so. 16;	19 53
Monson, La.	47 33—146 00
<i>Lowell and vic. Ms. Char. Asso. W. Davidson, Tr.</i>	
Lowell, La. of 1st cong. chh.	
76,76; la. of 2d do. 73,69; mon.	
con. in 1st do. 52;	202 45
Tewksbury, Mon. con.	6 70—209 13
<i>Merrimack co. N. H. Aux. So. S. Evans, Tr.</i>	
R. A. P. 2; H. R. 1; E. C. for	
African miss. 5;	8 00
Boscawen, La. 15; Rev. S. Wood,	
D. D. which constitutes him	
an Honorary Member of the	
Board, 50;	65 00
Dunbarton, Gent. 7,61; la. 5,89;	
for African miss.	13 50
Franklin,	20 00
Hopkinton, Gent. 20; la. 20,01;	
mon. con. 15;	55 01
Loudon, Indiv.	15 28
Warner, Gent. 5,11; la. 8,60;	13 71—190 50
<i>New Haven city, Ct. Aux. So. C. J. Salter, Tr.</i>	
Young la. of Centre chh. for sch.	
in Ceylon, 30; mon. con. in	
Yale college. 60,36;	90 36
<i>New York city and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr.	1,728 88
<i>Norfolk co. Ms. Aux. So. Rev. E. Burgess, Tr.</i>	
Medfield, Orth. cong. chh.	24 00
Medway, E. par. Gent. 15; la.	
34,11;	49 11
Milton, Gent.	13 00
Quincy, Gent. and la.	26 50
Wrentham, 1st par. La.	13 50—126 11
<i>Oneida co. N. Y., Aux. So. A. Thomas, Tr.</i>	
Clinton, Cong. chh. and so. 100;	
O. Marvin, 15;	115 00
Plymouth, 1st cong. chh.	16 50
Utica, Gleecker-st. chh. to consti-	
tute Rev. JOHN B. SHAW and	
JOHN P. BALCHOLDER Honorary	
Members of the Board,	150 20
Westmoreland, La. sew. so.	12 00—293 79
<i>Palestine miss. so. Ms. E. Alden, Tr.</i>	
Coll. 1834, 10,19; C. 25;	41 70
Abington, 1st par. La.	35 19
3d par. Gent. 46,47; la. 28,63;	65 00
Braintree and Weymouth, United	75 30
so. Gent. and la. 138,85; mon.	
con. 95,23;	235 08
East and West Bridgewater, La.	15 50
Hanover, Gent.	5 00
Scituate, La.	20 00
Weymouth, N. par. Gent. 58; la.	
50,66;	108 66—601 43
<i>Rockingham co. West. N. H. Aux. So.</i>	
M. C. Pillsbury, Tr.	
Candia, Gent. 27,89; la. 25,33;	
mon. con. 45,87;	99 09
Chester, W. par. Gent. 9; la. 14;	
mon. con. 29,30;	52 36
E. par.	85 00
Deerfield, E. par. Gent. 16,25; la.	
12,52; mon. con. 24,21;	52 98
Derry, Gent. 44,29; la. 56,46;	
mon. con. 16,30; refunded, 6;	123 05
Hampstead, Gent. 18; la. 10; mon.	
con. 10,10;	38 10
Londonderry, Gent. 26,32; la.	
27,83, mon. con. 20;	74 15
Northwood,	58 00
Plaistow and North Haverhill,	
Gent. 15; la. 20,06; mon. con. 19;	54 06
Raymond, Mon. con.	8 47
Windham, Gent. 25; la. 25,17;	
mon. con. 24,17;	74 34
	719 60
Ded. expenses paid by aux. so.	50
	719 10
Ded. \$58 and \$85 ackn. in April	
and May, fr. Northwood and	
Chester,	143 00—576 10

Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
A friend,	17
Castleton, Mon. con. in cong. chh.	22 08
Clarendon, Mon. con. in cong. chh.	31 50
Pawlet, La. cent so.	25 25
Fairhaven, Mon. con.	21 00—100 00
Somerset co. Me. Aux. So. C. Selden, Tr.	
Contrib. at confer. of chhs.	15 65
Cornville, Mon. con.	9 47
Industry, Mon. con.	15 62
Madison, Mon. con.	15 00
Mercer, Mon. con.	10 00
Norridgewock, Mon. con. 15;	
gent. 17,67; la. 26,33; J. H. 2,50;	61 50
Strong, Mon. con.	11 40—138 64
Taunton and vic. Ms. Aux. So. H. Reed, Tr.	
Fall River, Miss. so.	200 00
Rehoboth, Gent.	4 50
Taunton, Miss. so.	57 73—262 23
Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.	
Western Reserve Aux. so.	
Ashtabula co. Austinburg, Mon. con. 14; Graugan co. Bainbridge, Asso 23; Kittland, 10,25; Madison, 27; Welshfield, Asso. 19; Licking co. Jersey and St. Albans, 25,26; Lorain co. Brownhelm, H. B. 5; E. L. G. 5; A. C. 3; C. C. 1; M. B. 1; L. M. H. 1,50; seven indiv. 3; Medina co. Granger, 5,50; Richfield, 10; Portage co. Freedom, Sub. 10,50; Middlebury, So. 25,50; mon. con. 19,44; Randolph, Sub. 15,75; mon. con. 1,50; Richland co. Plymouth, 13; Trumbull co. Farmington Centre, 7,75; Kinsman, Chh 24,62; A. C. 21, 4; Johnston, Chh. and cong. 17; Warren, Fem. chh. so. 18; mon. con. 21;	331 57
Ded. expenses of Portage co. so.	2 96—328 61
Washington co. N. Y., Aux. So. M. Freeman, Tr.	
Cambridge, White Creek and Jackson, Asso. 31,50; mon. con. 33,30; (of which to constitute Rev. O. P. Hoyt an Honorary Member of the Board, 50,)	64 70
East Hebron, Asso.	12 55
Hartford, Gent. and la. in Rev. A. C. Tuttle's cong.	40 00
Middle Granville, Asso. in presb. cong.	31 50
North Granville, Asso. 50; W. Stevenson, 10;	60 00
Legacy of Eliud Parker, dec'd, Salem, Asso. in Rev. J. Whitcomb's cong.	103 00
South Granville, Indiv. in Rev. P. Clark's cong.	34 90
Union Village, Asso. in R. D. chh.	68 50
Whitehall, Asso. in presb. cong.	20 00
	335 16
Ded. \$50. fr. North Granville, ackn. in May as fr. Oneida co. and \$62,50 ackn. this month as fr. Board of For. Miss. in R. D. chh.	118 50—416 66
Woburn Asso. Ms. Aux. So. Rev. S. Sewall, Tr.	
Woburn, Gent. 35,36; la. 44,53;	79 89
Total from the above sources,	\$7,609 52

VARIOUS COLLECTIONS AND DONATIONS.

Acton, Me. Mon. con.	1 13
Alleghany, Pa. Sab. sch. for miss. to S. E. Africa,	3 75
Baltimore, Md. F. Hall, principal of Mount Hope college, for Ceylon miss. 500; mon. con. in 2d presb. chh. to constitute Rev. ROBERT J. BRECKENRIDGE and Rev. ANDREW ROYD CROSS Honorary Members of the Board, 100;	630 00
Bangor, Me. A friend,	10 00
Bath, N. Y. Mon. con. in presb. chh.	60 00

Belfast, Me. Mon. con. in cong. so.	30 00
Bennington, Vt. Fem. sew. so. at Hinsdill's factory, 8; mon. con. in presb. chh. 6,50; Mrs. L. M. K. 3; three ladies, 2,50; for China; benev. asso. in presb. chh. 3;	23 00
Bethlehem, N. Y. Presb. chh.	90 00
Blanford, Ms. La. for. miss. so. to constitute Rev. DANA GOODSPELL an Honorary Member of the Board,	50 00
Bloomfield, Me. Mon. con. 34,32; av. of ring, 12c.	34 44
Boston, Ms. A friend, for miss. to China,	100 00
Brooklyn, N. Y. Miss E. Nitchie,	20 00
Charleston, S. C. Gent. 3; Miss F. M. 5;	8 00
Charlotte co. Va. Mrs. P. Le Grand, 3d pay. for Thomas P. Hunt in Ceylon,	20 00
Chelsea, Ms. Sab. sch. class,	1 00
Chester, N. Y.	12 00
Chesterville, Me. Mon. con. for wes. miss.	11 00
Colchester, Ct. Misses M. C. and A. J. C. 3d pay. for George Champin in Ceylon,	20 00
Colchester, N. Y. Miss Sarah Downs,	50 00
Cullodensville, Ga. R. Holmes, 10; Mrs. Holmes, 10;	20 00
Cuthogue, N. Y.	8 66
Dalton, N. H. Mon. con.	3 10
Dandridge, E. Ten. Rev. J. McCampbell,	2 00
East Aurora, N. Y. Mon. con. in cong. chh.	6 25
Ennetsburg, Md. W. Walker, 10; Margaret Witherow, 10; Rev. R. S. G. 8,50; D. G. 5; J. W. 5; J. S. 5; J. B. 3; N. R. 2;	48 50
Fayetteville, N. C. A lady, 2,50; M. S. H. av. of chain, 8,40; young ladies in Miss Smith's sch. for fem. ed. in S. E. Asia, 3,20; a child of Rev. Mr. C. 19c.	14 29
Florida, (Warwick,) N. Y. Presb. cong.	33 00
Franklinville, N. Y. Presb. chh.	20 00
Fryeburg, Me. JOHN S. BARROWS, which constitutes him an Honorary Member of the Board,	100 00
Goshen, N. Y. By J. S. Crane,	56 00
Groton, N. Y., J. C.	1 59
Kerne, N. H. Juv. for miss. so. for juv. newspaper at the Sandw. Isl.	4 06
Killingworth, Ct. Mon. con. in 1st cong. chh.	14 00
Kingsboro', N. Y. P. Mills, 35; C. Mills, 32; E. Leavenworth, 20; D. Case, 16,50; Rev. E. Yale, 15; S. S. Wells, 15; J. Green, 15; S. L. J. and P. Giles, 13,50; D. Robertson, 10; E. Leonard, 10; P. Hancock, 10; G. and H. Parsons, 10; Mrs. H. M. 9; U. M. P. 6; W. Ward, 5; Mrs. S. D. S. 4,50; Mrs. S. W. 4,50; A. B. 4; Mrs. F. Y. 3,50; Dr. P. 3; M. S. 3; three indiv. ea. 2,50; five indiv. ea. 2; two indiv. ea. 1,50; nine indiv. ea. 1; ten indiv. 4,75; towards support of a missionary,	278 75
Kingston, R. I. Indiv. 3; coll. 4,43;	7 43
Lansing, N. Y., F. Cuyler, 5; friends, 2;	7 00
Lenox, Ms. A mother's gift to a son,	5 30
Little Rock, A. T. Coll.	18 62
Malone, N. Y., L. Sperry, for wes. miss.	11 00
Mendham, Washington Corner, N. J. Presb. chh.	20 00
Milton, N. Y. Miss. asso. in presb. chh.	11 00
Monson, Me. Mon. con.	3 16
Montreal, L. C. Indiv. by Rev. J. T. D.	5 50
Newburyport, Ms. Young la. benev. so. for Luther F. and Catharine M. Dimmick, in Ceylon,	26 00
New Haven, Ct. African sab. sch. miss. so. for miss. to S. E. Africa, 10; Durand so. for Sophyra Marcus, a Greek girl at Constantinople, 52,50;	62 50
Newton, E. par Ms. Mon. con.	14 56
New York city. Sab. sch. miss. so. in Bowery presb. chh. for two schools in Ceylon, 60; la. of S. D. chh. for Heman Hallock, Smyrna, 24; Miss Forbes's infant sch. for ed. in China, 13,50;	97 50
Norwich, Ct. A lady, av. of jewelry, 1,63; Sab. sch. for miss. to China, 10;	11 63
Oakland College, Missi. Miss. so. for miss. to Cape Palmas.	10 00
Painted Post, N. Y., J. Reed,	2 00
Paxton, Ms. Fem. read. and char. so. 2d pay. for Martha Tryphena Sigler in Ceylon,	20 00

<i>Pendleton</i> , (vic. of) S. C. Ladies, for ed. of hea. chil. at Ahmednuggur,	25 00
<i>Peruville</i> , N. Y. Chh.	3 41
<i>Philadelphia</i> , Pa. S. S. so in presb. chh. N. Liberties, for ed. of an Indian child under Miss Etris's care,	30 00
<i>Pittsburgh</i> , Pa. Sab. sch. in 3d presb. chh. for Med. miss. 7, 10; for Brainerd, 6;	13 10
<i>Prince Edward</i> , Va. Union theol. sem. two sons of Mr. H. for Chinese books,	1 00
<i>River Head</i> , N. Y. Indiv.	1 50
<i>Sag Harbor</i> , N. Y.	50 25
<i>Sheldon</i> , N. Y. Mon. con. in. cong. chh.	12 50
<i>Sherburne</i> , Ms. Juv. asso. for sch. in Ceylon,	30 00
<i>Sing Sing</i> , N. Y. Presb. chh. mon. con.	20 50
<i>Southold</i> , N. Y.	8 25
<i>South Salem</i> , N. Y., T. M. 5; J. G. 5; M. G. 5; a lady, 1, 62;	16 62
<i>Spencertown</i> , N. Y., W. Niles,	12 00
<i>St. Albans</i> , Me. Mon. con.	3 81
<i>Stamwich</i> , Ct.	2 00
<i>Troy</i> , N. Y. Iron and nail factory, mon. con.	10 00
<i>Tyngsboro'</i> , Ms. J. Blodget,	10 00
<i>Walton</i> , N. Y. Fem. benev. so 14; 1st presb. chh. 74, 95; a child, for Sandw. Isl. 50c. two boys, 20c.	88 95
<i>Washington</i> , N. Y., Z. Bisbee,	1 00
<i>Washington</i> , D. C. A. Hall, 10; Miss F. W. Hall, Baltimore, Md. 10; 1st pay. for Fanny Maria Hall in Ceylon,	20 00
<i>West Aurora</i> , N. Y. Mon. con. in cong. chh.	6 36
<i>West Hampton</i> , N. Y.	10
<i>Winchester</i> , Ten. W. H. D.; P. D.; B. D. Jr. and J. D. ea. 1, 25;	5 00
<i>Woodbury</i> , N. J. Presb. chh.	8 25

LEGACIES.

<i>Jamaica</i> , Vt. Solomon Goodell, (\$863.54 having been received previously,) by D. Kellogg	316 00
<i>Newburyport</i> , Ms. Benjamin Balch, (\$100 having been received previously,) for Benjamin Balch and Hannah Sigourney Balch, to be educated among the Cherokees or Choctaws, by D. Smith, Adm'r,	100 00
<i>New Haven</i> , Ct. Mrs. Martha Kimberly, by D. Kimberly and I. N. Townsend, Ex'rs,	100 00
<i>New York city</i> , Heman Averill, by Augustine Averill, Ex'r,	250 00
<i>Salem</i> , Ms. Mrs. Anna Dodge, (\$1,200 having been received previously,) by M. Newman, Ex'r,	300 00

Amount of donations and legacies acknowledged in the preceding lists, \$11,142 77. Total from September 1st, to July 10th, \$144,178 31.

PERMANENT FUND FOR OFFICERS.

<i>Choctaw Nation</i> , Miss Anna Burnham, part avails of property, by J. W. Robbins,	9 00
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DONATIONS IN CLOTHING, &c.

<i>Barton</i> , Vt. A box, fr. la. miss. so. for wes. miss.	
<i>Bethlehem</i> , N. Y., A box, fr. la. sew. so. for Chet. miss.	
<i>Brimfield</i> , Ms. A box, fr. la. read. and sew. so.	60 00
<i>Chester</i> , Ms. A box, fr. la. so. for Rev. H. R. Hoisington, Ceylon.	
<i>Dennysville</i> , Me. A barrel, fr. la. of cong. chh. and so. for west. miss.	41 43
<i>Francestown</i> , N. H., A barrel, fr. Dorcas so. for Rev. W. T. Boutwell,	24 00
<i>Illinois</i> , A bundle, fr. a friend, for Mrs. Richards, Sandw. Isl.	
<i>Keene</i> , N. H. Books, fr. juv. miss. so. for Rev. W. Goodell, Constantinople, 2, 25; a bundle, fr. do. 4, 11; books, fr. do. 2, 47; for Mrs. Emerson, Sandw. Isl.	8 83
<i>Lawsville</i> , Pa. A box, fr. fem. miss. so.	
<i>Randolph</i> , 1st par. Mrs. A box fr. fem. benev. so. for Cattaraugus,	17 00

Waterliet, N. Y., A box, fr. ladies, rec'd at Seneca.
West Newbury, Ms. 3 prs. shoes, fr. G. Chase.
Unknown, A small box, rec'd at Utica.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands
 Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.
 Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
 Blankets, coverlets, sheets, &c.
 Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, from May 1st to July 8th, viz.

Staunton, Va. Rev. Mr. Kerr, 2; Byrd and Providence, Asso. 17, 75; Prince Edward co. Fem. asso. college chh. 40; Mrs. Z. A. Cockran, 1; Union Sem. P. Harrison, 5; Augusta co. Hebron chh. 35, 13; Middlesex, Mrs. M. G. Brackton, 5; Mecklenburg, T. Brame, Jr. for miss. to China, 5; Shepherdstown, Presb. chh. 7, 25; Charlestown, Presb. chh. 15; Richmond, Fem. asso. in 1st presb. chh. 212; gent. do. 400; av. of jewelry, 3, 35; E. D. P. 50c. 1st chh. African miss. asso. 8, 76; Clarksville, Asso. 20; Lexington. By Dr. Leyburn, agent, 120; Fayetteville, N. C. Fem. frag. so. (of which to constitute Rev. S. COLTON an Honorary Member of the Board, 50;) for ed. of females in China, 250; Fem. juv. for miss. so. for *Henry Augustus Rose* and in Ceylon, 15; mon. con. 8; Hillsboro', Mon. con. 15; coll. 2, 54; Greensboro', Mon. con. 33; Lexington, Mon. con. and coll. 35, 17; Hawfields, Mon. con. and coll. 8; Rocky River, Asso. for S. E. Africa, 241, 25; Phila. Asso. 30, 75; Steel Creek, Asso. 62, 25; Poplar Tent, Asso. 127, 91; fem. benev. so. (of which to constitute Rev. JOHN ROBINSON, D. D. an Honorary Member of the Board, 50;) 55; Faro Creek chh. Asso. 28, 60; Charlotte chh. (Of which to constitute Rev. A. LEAVERWORTH an Honorary Member of the Board, 50; and fr. members of his fam. and school, 14, 91;) 92, 50; Sugar Creek chh. Asso. (of which to constitute Rev. ROBERT H. MORRISON an Honorary Member of the Board, 50;) 116, 72; mon. con. 10; Mallard Creek chh. Asso. (of which to constitute Rev. WILLIAM S. CHARR an Honorary Member of the Board, 50;) 95; Ramah chh. 10, 21; Concord town. 35, 51; Bethpage chh. 21 50; Thyatira, Asso. 38, 46; Unity Lincoln, Asso. (of which to constitute Rev. J. H. ADAMS an Honorary Member of the Board, 50.) 73, 45; Back Creek, Asso. (of which to constitute Rev. A. Y. LOCKRIDGE an Honorary Member of the Board, 50;) 100; Third Creek, Asso. (of which to constitute Rev. A. W. KILPATRICK an Honorary Member of the Board, 50;) 66, 50; Bethany, Asso. (of which to constitute Rev. S. FRONTS an Honorary Member of the Board, 50;) 60, 68; Tabor, Asso. 46, 25; Iredell co. J. Young, 1; Concord chh. 14, 75; Centre chh. 35, 41; Prospect chh. 29, 35; Milton, Mon. con. 20; coll. 26, 33; a lady, 25; Orange, Miss S. Grimes, 5; Culppeper, Miss S. Hudson, 50c. Georgetown, D. C. Mon. con. in Bridge-st. chh. 12, 46; Washington city, 1st presb. chh. for support of a missionary to China, 111, 12; Minor, Four ladies, 2, 75;

\$2,928 09